THE ROMAN DOCTRINE OF REPENTANCE AND OF INDULGENCES:

VINDICATED

From Dr. *Stillingfleet*'s Misrepresentations.

Concil. Trident. Sess. 6. c. 14.

Docendum est, Christiani hominis Panitentiam post lapsum multò aliam esse à Baptismali; eâque contineri non modò Cessationem à Peccatis, & eorum detestationem, aut Cor contritum & humiliatum; verùm etiam eorundem Sacramentalem Confessionem saltem in voto & suo tempore faciendam; & Sacerdotalem Absolutionem; Itemque Satisfactionem per Jejunia, Eleemosynas, Orationes, &c.

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UMI

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The Roman Doctrine of Repentance Vindicated.

§. 1.

HItherto I have explicated, and endeavour'd to vindicate the *Roman Devotions*. The other matter of great consequence, wherein that Church hath suffered much wrong from *Doctor Stillingfleet* (as also, before him, from *Bishop Taylor* in his *Dissuasive*,) is the *Roman* Doctrine concerning *Repentance*, and a *good life* in these five Particulars following, wherein this Author informs his Credulous Reader, (according to what the general current of his discourse represents,) 1st, That the *Roman* Church holds no necessity of *Repentance*, but only once in one's life; i. e. *in articulo mortis*; (as he expresseth it out of Dr. *Taylor's Dissuasive*, an Author of the same fidelity.) 2ly. That the *Roman Repentance* or *Contrition* doth not include, or oblige any to, *forsaking* of their *Sin*, or *Reformation of life*. 3ly. That it holds the *Sacraments* to confer Grace *ex opere operato* on whatever subject, or receiver of them, though never so *indisposed*, or unprepared. 4ly. Of the easiness for any in this Church, by this feat of the Sacrament of Penance, remitting sin, and conferring Grace *ex opere operato*, to change the *Eternal* punishment of sin, (which is certainly remitted always together with the sin it self) into a *Temporal* one; or to change *Hell-torments* into those of *Purgatory*; and then of the easiness of getting out of these with a little Money or Friends. 5. Lastly of the *Roman* Doctrine of *Indulgences* charged by him * with many gross Absurdities, and as excusing *Roman-Catholicks* from doing the best parts of their Religion.

Rom. Idolat. c. 3. §. 1. p. 181.
Ibid. pap. 180.
Ibid. §. 6. p. 203.
Ibid. §. 2. p. 184.
* G. 6. §. 4, 9, 10.

§. 2.

Lay these things together, and see what a Monster this Author makes here of the *Roman-Catholick* Religion, and of that *Church*, which before *Luther's* time, when there was none, besides, any better than it, was called in our Creed, *the Holy Catholick Church*, and which is so spread over the face of the Earth, and the Nations flowing in to it. And who would think, that a *Church* that taught such Doctrines, as he here presents to his *Protestant* Reader, should keep such adoe about *Abstinences*, *Fasting*, and *Penance*, and *Personal Satisfactions*, and the *Justification* by, and *Merit* of, *Good Works*? about long *Offices*, and many *Hours* of *Prayer*; about *Poverty*, *Celibacy*, *Solitude*, *Silence*, *Hair-cloath*, *Disciplines*? which, if he saith, they are not really performed; yet, he must confess in this *Church*, at least they are taught, and called for; Or, if he saith, they are only vain-gloriously, and hypocritically performed, so, to speak truth, he must know hearts. Who would think, I say, a *Church* should make such a noise about these things, of many of which among *Protestants* is deep silence, (unless to revile them,) when as, after this Author hath cast up a true account of it. this *Church* holds, and teaches *Repentance* only necessary to any person once in his life; and that, not extending to any reformation of it, or forsaking of his sin; nothing less; but only to some sorrow for his sin, and that but a little sorrow, at one time, and that at the hour of his death, sufficient? that the *Sacraments* freely confer *Grace*, and put every one in the state of Salvation, come and take them who will; prepared, or unprepared? only if he, that goes to them, confesseth such his sins; and doth

† G. 3. § 6. p. 206. not reſolve againſt receiving any benefit by them, ---- *Only* (ſaith he) † *that there be no mortal ſin unconfeſſed, that there be no actual oppoſition in the Will to the Sacrament; as for inſtance, if a man that goes to be baptized, reſolves with himſelf not to be baptized*; [i. e. not to have the benefit of *Baptiſme*,] And that thus every one is rid of *Sin*, and its *Eternal* puniſhment. And then, for the *Temporal* that remains, the *Charges* come to a very ſmall matter, and this puniſhment is redeemed too; and ſo away, ſtraight, to Heaven. So that he

Ibid. p. 212. ſaith of *Catholicks*, ---- *That it is the hardeſt thing that may be, for any one to want Grace among them, if they do but ſuffer the uſe of Sacraments upon them; and that they are the gentleſt givers of it imaginable; for all they deſire of their Patients for Grace, is only for them to ly ſtill; but if they ſhould chance to be unruly, and kick away the Prieſts, or their rites, I know not then* (ſaith he) *what may become of them.* And page 181. he ſaith, --- *That it is impoſſible to imagine a doctrine that more effectually overthrows the neceſſity of a good life, than their's doth:* [It ſeems the Proteſtant's *Juſtification by Faith alone* is nothing to it.] In all which. I think, in common prudence, he ought to have ſhewed a little more moderation, if he intended to have gained belief even with his own party.

Now, out of Charity to thoſe who may be deceived by him, I ſhall, without much engagement, in the particular controverſies, briefly ſhew to the pious Reader, that this Author, in none of theſe points fore-mentioned, hath dealt faithfully, or truly related the Doctrine of the *Roman* Church; and I deſire the Reader's faith to my words no further than the following Teſtimonies make it appear.

§. 3.

1. Of Repentance not to be deferr'd.

1. For the firſt then, the *Non-neceſſity* of *Repentance* ſave at the *Hour* of *Death*. For the contrary hereof, Firſt, It is clear out of the Doctrine of the *Council* of *Trent*; that no perſon that hath the uſe of Reaſon, can enter into the ſtate of Grace, or Juſtification; can be capable of the benefit of any *Sacrament*, even that of *Baptiſme*, much leſs of the reſt, the *Sacrament* of *Penance*, of the *Euchariſt*, &c. without an Actual *Repentance* preceeding. [See *Conc. Trid. Seſſ. 6. c. 6.* Where, ſpeaking of the preparation for obtaining Juſtification, it requires in ſuch perſon ---- *fidem, ſpem, dilectionem Dei*, and, *adverſus peccata odium, & deteſtationem, hoc eſt eam pœnitentiam, quam ante Baptiſmum agi oportet; & propoſitum inchoandi novam vitam, & ſervandi mandata*; quoting the Text, *Act.* 238. *Pœnitentiam agite, & baptizetur unuſquiſque veſtrum in nomine Jeſu Chriſti*, and Mat. 28. 19. ---- *Baptizantes eos in nomine Patris*, &c. *& docentes eos ſervare quæcunque mandavi vobis.* Again, for the *Sacrament* of *Penance*, after a relapſe, the *Council* declares it to require yet a greater preparation by *Repentance* than *Baptiſme* doth. --- *Ad quam novitatem vitæ* (ſaith

Seſſ. 14. c. 2. it ‖) *& integritatem, per Sacramentum Pœnitentiæ ſine magnis noſtris fletibus & laboribus, Divinâ id exigente Juſtitiâ, pervenire nequaquam poſſumus.* Again, for the *Sacrament* of the *Euchariſt*, here the *worthy* Receiver ought to be already in the *ſtate* of *Grace*; and all, guilty of any Mortal Sin, are required to prepare themſelves not only with *Repentance*, but the *Sacrament* of *Penance*, *Seſſ.* 13. c. 7. --- *Eccleſiaſtica autem conſuetudo declarat, eam probationem neceſſariam*

ſariam eſſe, ut nullus, ſibi conſcius mortalis peccati, quantumvis ſibi contritus videatur, abſque præmiſſâ Sacramentali Confeſſione, ad Sacram Euchariſtiam accedere debeat. For the *time* alſo, the ſame Church requires of all her Children, at leaſt once a year, *Repentance* and *Confeſſion* of their ſins, in order to the holy Communion; though it is the practice of many to receive it every Feſtival, or once a week; or at leaſt once in a fortnight. So that thoſe, who hold no neceſſity of *Repentance*, ſave at the hour of *Death*, muſt alſo hold no neceſſity of *Juſtification*, of the *Sacraments*, of *Faith*, *Hope*, *Charity*, or the *Love* of *God*, of being a member of *Chriſt*, or of the *Church*, but *in articulo mortis.*]

This being the Doctrine and Practice of the *Roman* Church, concerning *Repentance*, conſider what juſt cauſe this Author had in diſparagement theteof to ſay, ‖ ---- *We dare not flatter men ſo* [in teaching that Repentance only *in articulo mortis* ſerves the turn] *into eternal miſery; we cannot but declare to them the neceſſity of a ſincere repentance and holy life in order to Salvation* [as if the Church of *Rome* declared no ſuch thing.] And ---- *we cannot abſolve thoſe, whom God hath declared he will not abſolve,* [i. e. the impenitent; but doth he not number among theſe men not to be abſolved, the old ſinner repenting on his Death-bed, whom the *Popiſh Prieſt* with his two Fingers and a Thumb ventures to abſolve? whom, he ſaith, God hath declared he will not abſolve, if his words here have any application to his former Diſcourſe. He goes on.] *Indeed for the ſatisfaction of truly penitent Sinnners, our Church approves of applying the promiſes of pardon in Scripture, to the particular caſe of thoſe perſons; which is that we mean by Abſolution.* Here (if I rightly underſtand him) this Author ſuppoſes *Abſolution* only uſeful for the ſatisfaction of the truly penitent; not alſo neceſſary for the effectual Remiſſion of their ſin, if Mortal. And again, in his deſcribing it only, an *Application of the promiſes of pardon in Scripture*, he ſeems to make *Sacerdotal Abſolution* nothing differing in its vertue or efficacy from a Laick's; for, ſurely, theſe may alſo apply ſuch Scriptures, as they ſee need, to the Penitent's comfort. How his Superiours may like of this: I know not. §. 4. ‖ p. 182.

But here it ſeems neceſſary, that Proteſtants ſhould be undeceived in this matter, and further acquainted, That the Church's Act of *Sacerdotal Abſolution* is not only beneficial for the conſolation of true Penitents, but neceſſary for the forgiveneſs of all their *mortal* ſins, by, or before God; and that, when ever ſuch *Abſolution* can be had, and they, not out of an invincible but faulty ignorance hereof, do neglect, or contemn it, they can have no juſt hopes, the Ordinance of God ſtanding as it doth, of the Remiſſion of any ſuch Mortal ſin, committed after *Baptiſme*, by God himſelf. And for this, I refer any, who think this matter worthy their further inquiry, not to the *Fathers* or *Roman* Doctors, but even to *Biſhop Andrews* in his Court-Sermon, and Comment on *Jo.* 20. 23. ---- *Quorum remiſeritis peccata*, &c. Where, concerning Sacerdotal Abſolution its having a juſt ſhare in Remiſſion of ſin, ----*We are not* (ſaith he,) *the Ordinance of God thus ſtanding, to rend off one part of the Sentence: Three are here expreſſed, three Perſons*: 1 *The Perſon of the Sinner in quorum*; 2 *Of God, in remittuntur*; 3. *Of the Prieſt, in remiſeritis. Three are expreſſed; and, where three are* §. 5. pag. 58.

expreſſed, three are required; and, where three are required, two are not enough. It
Hom. 49. de 50. *is St.* Auguſtine *that thus ſpeaketh of this Eccleſiaſtical Act in his time* ---- *Nemo ſibi dicat, occultè ago pœnitentiam, apud deum ago. Novit deus qui mihi ignoſcit, quia in corde ago. Ergo ſine cauſâ dictum eſt, quæ ſolveritis in terrâ, ſoluta erunt in Cælo: Ergo ſine cauſâ Claves datæ ſunt Eccleſiæ Dei; Fruſtramus Evangelium Dei, fruſtramus verba Chriſti.* Thus He. Where alſo he takes notice, that the Ordi-
pag. 57. nation of *Prieſts* (even thoſe of the Church of *England*) is only by theſe words, *Quorum remiſeritis peccata*, &c. ---- *Neither are they*, ſaith he, *that are ordained, or inſtituted to that calling, ordained or inſtituted by any other words or verſe, than this. Yet not ſo, that abſolutely without them, God cannot beſtow it.* [A thing alſo ſaid by *Catholicks.*] *But, ſpeaking of that which is proper and ordinary, in the courſe by him eſtabliſhed, this is an Eccleſiaſtical Act, committed, as the reſidue of the Miniſtry of reconciliation, to Eccleſiaſtical Perſons.* [I add: And ſo, properly and ordinarily, we to obtain remiſſion *i. e.* of Such Mortal ſins, by their *Abſolution*, if we expect it from God's.]. And accordingly the words of the Abſolution of Penitents run thus in the *Engliſh Liturgy* --- *I, by the Authority of Jeſus Chriſt committed to me* [i. e. in theſe words here, *Quorum remiſeritis peccata*]
pag. 58. *abſolve thee*, &c. And---- *God ordinarily proceedeth* (ſaith the *Biſhop*) *in remitting ſin, by the Church's Act.* And hence *they have their parts in this work, and cannot be excluded; no more in this, than in other acts and parts of their function. And to exclude them, is* (*after a ſort*) *to wring the Keys out of their hands, to whom Chriſt hath given them; is to cancel, and make void this clauſe of Remiſeritis, as if it were no part of the Sentence; To account of all this ſolemn ſending and inſpiring* [or breathing on them, *Jo.* 20. 22.] *as if it were an idle and fruitleſs ceremony.* Be this Sacerdotal Act, then, only declarative; be it applying the Evangelical Promiſes, or what you will elſe; yet it is a ſpecial Authority given to Chriſt's Miniſters, ſo that ordinarily for Mortal ſins, which ſins only, after Baptiſm, put us out of the ſtate of Grace, it ſeems, without the *remiſeritis* of the *Prieſt*, there is no *remittuntur* by God; if we take the Judgment, not only of the *Roman* Doctors, but of *Biſhop Andrews.* To whom give me leave to add the words of Mr. *Thorndike* on the ſame ſubject, that it may make the more impreſſion on ſome conſidering *Proteſtant*, when he ſees the evidence of ſuch a truth to force a confeſſion from the pens of ſuch Perſons contrary to ſecular in-
‖ ch. 18. p. 122. tereſt. He, at his Majeſties happy return, in his *Juſt Weights* ‖ making many propoſals of the *Reformation* of the *Reformation*, mentions this among the reſt, the reſtoring the *Power* of the *Keys*, as to impoſing *Penances* on ſuch, whoſe ſins have voided the grace, or, effect, of their *Baptiſme*, (called by *Catholicks* Mortal Sins) that ſo by the Church's Miniſtry they may obtain a true and valid remiſſion thereof, — *It will appear* (ſaith he) *a lamentable caſe, to conſider, how ſimple innocent Chriſtians are led on till death, in an opinion, that they want nothing requiſite for the obtaining and aſſuring of the pardon of their ſins; when it is as manifeſt that they want the Keys of the Church, as it is manifeſt, that the Keys of the Church are not in uſe for that purpoſe. S.* James *ordaineth, that the Presbyters of every Church pray for the ſick, with a promiſe of pardon for their ſins. This* [promiſe] *ſuppoſeth them qualified, by ſubmitting their ſins to the Keys of the Church, which the Presbyters do manage. The promiſe belongs not to the Office of Presbyters upon other*

terms

terms [but by their ſubmitting their ſins to the Keys.] And after---*In the mean time* (ſaith he) *the Forgiveneſs of Sin, according to S.* James, *comes by the Keys of the Church; Recovery of Health, from the Prayers of it.* Again, in his *Epilogue*, 1,3. *ch.* 8.*p.*94. -- *If this be ſaid* [i. e. that when the Church's Miniſtry cannot be had, a deſire thereof ſerves the turn, for pardon of ſuch ſin]: *I will allow* (ſaith he) *that he, who refuſes the Miniſtry of the Church* (*rendring him a reaſonable preſumption of attaining reconcilement with God, by the means of it, according to the juſt laws of Chriſtianity*) *can have no cauſe to promiſe himſelf pardon without it.* Thus He. Though it is true, that he maintains the Church hath no power to forgive ſins immediately, but only by the medicine of *Penance*; and, that he ſuppoſeth alſo ſome ſuch caſes, wherein the pardon of Mortal ſin may be obtained without the Keys, as differ from the Doctrine of *Catholicks*. Pardon this Digreſſion, becauſe I hope it may be uſeful, Now, to go on in the preſent matter.

§. 6.

Next; ſetting aſide theſe neceſſities of Repentance in order to the *Sacraments*, to *Juſtification*, to an *Holy life*, upon pain of offending againſt the vertue of *Religion*, and *Charity*; and conſidering it barely, as it is an *Affirmative Precept*; Here, Though it is generally true of theſe Precepts, (and ſo of this) that *non obligant ad ſemper*; (for ſo one ought continually to do nothing elſe but practiſe ſuch a particular command; and as much all, as any one; and ſo a man muſt be ſaid to be bound neceſſarily, in the next inſtant after his ſinning, to exerciſe immediately an act of Repentance, or elſe to ſtand Guilty of incurring a ſecond Mortal ſin; and theſe Mortal ſins too to multiply, as the inſtants do, wherein the act is longer deferred;) yet 1ſt. After ſinning, a preſent Obligation is maintained by Catholick writers of no further perſeverance in, or bearing any affection to, ſuch ſin; For, this were ſinning anew; all ſinning is at all times prohibited:---- *Loquimur* ſaith *Lugo* †) *de merâ dilatione Pœnitentiæ, ceſſante omni continuatione peccati præteriti & omni affectione erga illud.* Which if any one thinks hardly poſſible to be obſerved, *viz.* to lay aſide affection to ſin, without an actual diſaffection to, and diſplicency of it; not to hate God, and as yet not to love him; this ſtill the more haſtens an act of Repentance. 2ly. The Act of penitency is made by *Catholick* writers as neceſſary after ſin, as the Precept of Loving God is; and, if we will follow the moſt common opinion of them, though they ſay, it is hard to preſcribe to ſinners *poſitively* a *ſet time*, after which any longer delay of *Repentance* would be another Mortal ſin; yet *negatively* it is not hard to name it; *viz.* That *Repentance* is not for any long time to be deferred; and then, for the poſitive time, they firſt tell us; the ſooner, the better; and the ſafer; [*Conſultiſſimum eſt* (ſaith *P. Layman* *) *ſtatim poſt commiſſum peccatum ad pœnitentiam confugere.* And the *Roman Catechiſm* † is yet more preſſing, ---- *Neque enim* (ſaith it) *ad ullum temporis punctum, cùm in memoriam præterita peccata redeunt, vel cùm aliquid offendimus contritione animus debet vacare*:] this being the Key by which, after Mortal Sin, we can only re-enter into ſuch a condition, wherein we can have any title to Chriſt, or Heaven; and then they remit every one, for this ſeaſonable time, to the dictate, and remorſe of his own Conſcience; or the directions of thoſe whom he acquaints with it. Of which matter thus *Suarez*. * *Hanc obligationem* [*pœnitendi*, i. e. *ſub mortali peccato*] *magis explicamus per modum præcepti negativi, non differendi converſionem ad Deum uſque*

† D. Pœnitentia diſp. 7 §. 1.

* Moral. Theol. 5. tr. 6. c. 2.
† De Sacram. pœnitent.

* De Pœnitent. Diſp. 15. §. 6. n. 30.

'usq; ad mortem; vel diuturno tempore. -Ex hâc autem obligatione negativâ necessa-'rio infertur affirmativa, aliquando exercendi hanc contritionem ante mortem. Illud 'verò tempus, si non sit positivâ lege præscriptum, prudenti arbitrio ipsius hominis, vel 'alterius qui (ejus conscientiâ cognitâ) possit auxilium præstare, committendum est, 'ut pensatis circumstantiis omnibus judicet, an incipiat nimia esse dilatio, neq; aliquam 'regulam certiorem, aut magis particularem assignare possum, tam in hoc præcepto, 'quàm in aliis affirmativis; præsertim circa actus, qui ad Deum ordinantur, solâ ac 'nudâ ratione naturali perspectis. [though, in relation to other things mentioned before, (our *Justification*, participation of the *Sacraments*, *&c*,) it is necessary, when ever they are.] And the very same he saith else-where of the act of the precept of *Charity*, or of *Loving* God. † *Articulus temporis non tam 'affirmativè, quam negativè assignari potest; sicut in præcepto restitutionis, dicitur 'obligare ad non multùm differendum restitutionem, licet non possit assignari primum instans restitutionis.* So Card. Lugo *de Pœnitentia.* Disp. 7. §. 11. n. 248. comparing that of *Repentance* with the obligation of the precept of *Loving God.* And see *Paul Laymann* Theol. Moral. 5. tract. 6. c. 2. n. 6. quoting S. *Thomas, Caietan*, and others, to the same purpose, *non multùm differendum.*

† De Charitate Disp. 5. §. 5.

§. 7

Yet, mean while, it is most true, that there is no time in this life that can be stated too late wherein to perform such a *Repentance* as may be *Salvifical*; and that, if deferred till death, yet this may be valid: [may; but I do not say, always, or often, is; nor yet the *Roman* Doctors; who warn all to take heed of such a procrastination, and in this matter cite that of St. *Austin Pœnitentia, quæ 'ab infirmo petitur, *timeo, ne & ipsa moriatur.* And, again, * *Agens Pœnitentiam 'ad ultimum & reconciliatus, si securus hinc exit, ego non sum securus.* And--*Nun-'quid dico, damnabitur? non dico. Sed dico etiam liberabitur? Non. Et quid di-'cis mihi? Nescio; non præsumo; non promitto.*] And, so, if we put the case, that one lives a wicked life for three-score or four-score years, yet, I suppose, will a *Protestant Minister* on his death-bed exhort such a one to Repentance, nor pronounce it fruitless; therefore neither may they expect the *Catholick* should do this, when such a person, dying in that Church, adds to his *Repentance* the *Sacraments*; *Confession* of his sins to the *Priest*; the receiving his *Absolution*; the *Holy Communion*; and *Extream Unction.*

‖ De Tempore Serm. 57.

* Homil. 41. de 50.

* [petitur, *i.e.* of the *Priest* to prescribe him penance] *infirma est; quæ autem à moriente petitur,*

§. 8.

Lastly, if, after all this said here, this *Author*, or Bishop *Taylor*, can produce some Testimonies out of other *Catholick* Writers to this purpose; that *Repentance*, considered meerly as an *affirmative precept*, and abstracted from all those necessary ends mentioned before, (in respect of all which God conditionally requires it,) is not obligatory, as in case of necessity, under Mortal sin if deferr'd any longer, save only in *articulo mortis*; Yet this seems far from ingenuous dealing, either from such Testimonies to deduce in general these Author's affirming *that God hath commanded no man to repent sooner than the Article of his death* †; or, if such things were rightly deduced from these Authors, therefore to accuse the Church of such a Doctrine: Since, where the Doctors of the *Roman* Church are divided in their opinion, and her *Councils* are not found to have stated any thing therein, here either none of these opinions may be charged on the Church; or else, in Charity, that rather ought to be so, which to us seems the more reasonable and true. Most of the Doctors of the Church in any

† *See* Rom. Idolat. c. 3. p. 181.

any Age are not Writers; nor, of these Writers, the major part School-men, or Casuists, or applying themselves to their Subtilties. And so long as the Church, I mean in her Councils, cannot be charged with a doctrine that seems to us malignant, and corrupt, it seems vain to tell men, such a doctrine is taught by several in the Church, when as its Subjects have many other Teachers in the same Church, that (with its allowance and Countenance) instruct them otherwise, and better. (For Example: What *Catholicks* are there, that do not receive from their Teachers frequent Exhortations to a speedy repentance for their sins, and Reformation of their lives; the chiefest *Common-place* in Divinity? and amongst whom they do not first lay this *Foundation of Repentance from dead works*, as the Apostle calls it?) But here especially those, who defend their separation from the Communion of a Church by reason of its erroneous or corrupt Doctrines, are not excused at all in their shewing such Doctrines taught (by some) *in* it; but only, if they make appear that these are taught *by It*; and the *belief* of them also exacted from its subjects. For, where the Church hath determined no such corrupt Doctrine, we may still abide in this Church, and believe otherwise: or, if we be of its *Clergy*, teach what is better. Much less, then, may we complain for such gross and corrupt doctrine taught by some, when a greater number of others give us that, which is more pure and refined. And this, here said, sometimes these men, when it is for their Advantage, seem to be sensible of: as this Author, speaking of the manner of the *Sacrament's* conferring Grace, *ex opere operato*, --*Although* (saith he †) Cassander *produce some particular Testimonies against it of persons in that Church, yet we must appeal for the sense of their Church to the decrees of the Council of Trent.* But this he said, when he conceiv'd the Council to maintain a grosser sense of *Opus Operatum*, than several of their Writers. Heb. 6. 1. † c. 3. p. 209.

And from these Considerations, I conceive, may be returned a reasonable answer to Bishop *Taylor's* defence made in his *disswasive* * for his charging (as he doth very frequently) that, which he calls (though indeed it is not, in that manner as he relates it, without their limitations) a Common opinion of the *Roman* Doctors, or *Casuists*, upon the *Roman* Church. He there saith, for his defence of charging the Opinions of the School-men upon the Church, --*That, if 'by the Doctrine of the Roman Church we mean such things only as are decreed in their 'Councils, it is to be considered, that but few things are determined in their Councils*: [Here for his purpose, he saith *few things*, but elsewhere the multitude of them is exclaimed against by himself, and others]: But, if *few*; hence it follows; that few are required of him, for enjoying the communion of that Church, to be asserted or believed: But not; that therefore a Common opinion of *Casuists* is to be adopted, or pronounced by him a Doctrine of the Church, lest her Doctrines should be *few*. Again, he saith: *That, if they* [the Roman Doctors] *will 'not be reproved for any thing but what we prove to be false in the Articles of their 'simple belief, they take a Liberty to say, and to do what they list, and to corrupt all 'the world by their Rules of Conscience.* I Answer. That so many of these Doctors, as he can prove to err in any thing, he may also take as much liberty to reprove: but not, reprove or defame the *Roman* Church, or dissuade her Communion for that error, which she doth not own. Lastly, He saith, *That their* §. 9. * Chap. 2. §. 15.

own

'*own men tell us, it is the Doctrine of the Church, when they say,* Communis omni-
'um. *It is the doctrine of all their men.* I Answer. *Communis omnium* is only *opinio* or *sententia*; and that in such things wherein he cannot deny the Church to have left to all their Liberty to think so, or the contrary. But, when these men would say it is the Doctrine of the Church, he cannot but know their common expression, not *communis omnium*, but that such point is *De fide*, from which none may dissent. Again, this their *Opinio omnium* must admit many limitations. First. Of such School-men, or *Casuists* as have writ of such a Question: and this extended only to those of such time as the Author writ in, not the present; (when perhaps such opinion, better considered, may be changed.) Secondly, Of so many of them as he had seen; and, as such person apprehends their sense, in which perhaps too much addiction to his own opinion may cause a mistake. And, in this particular point concerning *Repentance*, what-ever *Reginaldus* and *Navarr* say, (though they say it only with limitations omitted by Doctor *Taylor*,) yet that it is not *Sententia Communis Omnium* is clearly shewed before. I say therefore, this Injustice of some late *Protestant* Writers in loading all the supposed Common Opinions of *School-men*, or *Casuists*, upon the back of the Church, if well considered, might save them for the future much labor in raking into particular Authors, and picking out some odious sentences, when their design is not the disswading men from the reading or crediting such *Roman* Authors in all that they say, for which such search were pertinent; but, from the Communion of the *Roman* Church, as to which it signifies nothing.

§. 10.

2. Of Reformation of life necessary to Repentance.

2. For the Second; Of the *Roman Repentance* or *Contrition*, that it doth not include, or oblige any to, a forsaking of their sins, or a *Reformation* of *life*: The contrary to this is evident and obvious in the Council of *Trent*, See *Sess.* 4. *c.* 4. --- *Declarat S. Synodus, Contritionem non solum cessationem à peccato, & vitæ novæ propositum, & inchoationem*, [i.e. Actual from the beginning of the Contrition,] *sed veteris etiam odium continere.* And *Sess.* 6. c. 14. --- *Docendum est in Pœnitentiâ contineri non modò cessationem à peccatis* [or a new life; so far it goes along with *Protestants*;] *verum etiam Sacramentalem Confessionem, saltem in voto, & suo tempore faciendam; & Sacerdotalem Absolutionem; itemque Satisfactionem per jejunia*, &c; Thus much it goes beyond *Protestants*, and requires more, in a sincere *Repentance*, and a return into the grace and favor of God, than they do. Again, *Sess.* 14. *can.* 13.----*Si quis dixerit optimam pœnitentiam esse tantùm novam vitam* [as some *Protestants* are there supposed to say, and *Catholicks* say so with them, excepting the *tantùm*] *Et pro peccatis quoad pœnam temporalem minimè Deo per Christi merita satisfieri pœnis ab eo inflictis, & patienter toleratis, vel à Sacerdote injunctis, vel sponte susceptis; ut jejuniis, orationibus*, &c. *Anathema sit.* Here also, as it saith *nova vita* with the *Protestants*; so, in the rest, it presents to God something beyond them. Again, *Sess.* 14. c. 8. speaking of the Penitent's satisfaction,----*Habeant autem* (saith it) *Sacerdotes* '*præ oculis, ut satisfactio, quam imponunt, non sit tantùm ad novæ vitæ custodiam* [or, as before, *ut vitiosi habitus malè vivendo comparati contrariis virtutum actionibus*

ionibus tollantur) ſed etiam ad præteritorum peccatorum vindictam & caſtigationem. Here are ſatisfactions or *Penances* required by the Church, for preſerving of of the Penitent's *nova vita*; which perhaps *Proteſtants* will allow; but exacted further *ad præteritorum peccatorum vindictam* too; This *Proteſtants* do not preſs. See *Seſſ.* 14. c. 4. in the Definition of *Contrition* one clauſe to be *Propoſitum non peccandi de cætero*; in which alſo is included, and preſſed by Confeſſors, a reſolution to avoid and remove, for the future, the former uſual neareſt occaſions of ſinning: Again, ſee in the Deſcription afterward * of *Attrition* this to be one clauſe---*Voluntas non peccandi* [a *Velleitas* being not ſufficient]. And ſee before, c. 2. *Novitas vitæ* made the end of all the Labors of Repentance. --- *Ad quam tamen novitatem & integritatem per Sacramentum Pœnitentiæ, ſine magnis noſtris fletibus & laboribus, Divinâ id exigente juſtitiâ, pervenire nequaquam poſſumus.* So *Seſſ.* 6. c. 6. One of the Diſpoſitions for obtaining *Juſtification* is ſaid to be *Repentance*, and in it expreſly --- *propoſitum inchoandi novam vitam, & ſervandi mandata:* And, when *Juſtification* is ſo attained,---*Nemo*, (ſaith the Council) *quantumvis juſtificatus, liberum ſe eſſe ab obſervatione mandatorum putare debet.* And afterward *Nemo ſibi in ſolâ fide*, [you know againſt whom this was levelled] *blandiri debet, putans fide ſolâ ſe hæredem eſſe conſtitutum*: urging that of St. *Peter.---Satagite, ut per bona opera certam veſtram vocationem, & electionem faciatis.* And, in the Councils mentioning *bona opera* here, it is ſtrange to ſee, of what contrary errors and ſeducements the *Roman* Church is impeached by her Adverſaries. Heretofore her Religion was decried, for that *Catholicks* held Juſtification by, and truſted for Salvation in, the *merit* of their *good works*: that they did them indeed, this was not denied; but did them with a faulty intention, and for a wrong end. And two of *Bellarmin's* five Books of *Juſtification* are written againſt *Proteſtants* in defence of the *neceſſity*, and of the *merit*, of *good Works*; and the Poſſibility of the obſerving God's Commands, as to a ceſſation from all *Mortal* ſin. But now they are aſſaulted on the other ſide; and now *Catholicks* are diſcovered to hold no Neceſſity of Good Works, of a New life, or forſaking of ſin: Now, for *Salvation* with them it ſerves the turn, only to procure a *Sigh* or two, a *very little ſorrow* for our ſin paſt, *confeſs*, be *abſolved*, ſin on, and ſo to Heaven. Again, it was the accuſation of *Proteſtants* heretofore, ‖ (in their magnifying of juſtifying Faith) that the rigidneſs of the *Roman Contrition* drave men to deſpair, and left their Conſciences very unſetled, and tortured, in not knowing the juſt meaſure or quantity of it neceſſary for the remiſſion of their ſin; And *Bellarmin* ſpends two Chapters (*De Pœnitent, l.* 2. cap. 10, 11.) to free the *Roman* Church of this Charge; and Now a complaint is brought againſt the *Littleneſs* and eaſineſs of the *Roman Contrition.* How ſhall it pleaſe them?

* Ibid.

§. 11.

‖ *See* Calv. Inſtitut. 3. *l* 4. c. §. 2. Chemnit. Exam. Conc. Trident. De Pœnitent. *c.* 4.

We ſee Contrition is defined in the Council of *Trent*, in order to receiving the Sacrament of Penance,---- *Animi dolor & deteſtatio pro peccato commiſſo, cum propoſito non peccandi de cætero*; which purpoſe is ſuppoſed alſo to include an *actual* ceſſation from Sin before *Abſolution* and the *Sacrament*, for that diſtance of time between our exerciſing this *Contrition*, and our receiving of the *Sacrament*; (*Ceſſatio à peccato, nova vita propoſitum, & inchoatio*, ſaith the Council); what more would theſe men have? The Continuation of an actual new life? This is that which is to follow the *effect* of the *Sacraments*, the infuſion of *Sanctifying*

§ 12.

Grace, our *Juſtification*, our new Birth, and *Regeneration*, by them. When Repentance is required by *Proteſtants* to the *Baptiſme* of the *Adulti*, doth it include an actual good life to precede ſuch Baptiſme? See Dr. *Hammond's* deſcription of this Repentance, in his *Practical Catechiſme*, c. 6. §. 2. p. 311. --- *The reſolving to forſake ſin and live Godly, is ſuppoſed before Baptiſme, to make the perſon capable of it. On the other ſide, the actual forſaking of ſin, is the conſequent task of him that makes a right uſe of the Grace of Baptiſme for his whole life after.* Thus He. And p. 313. *The forſaking of the heart* [which he calls a little before *a general cordial removing of ſin*] *is here meant by Repentance* [i. e. before Baptiſm]; *and the forſaking in the actions, is that to which the ſtrength is made over* [to us] *in Baptiſm.* So he ſaith 1. *l.* 3. §. p. 56. --- That *ſorrow for diſpleaſing o God, and a real ſincere reſolution to amend and forſake ſin, have the promiſe of Mercy belonging to them.* And indeed, if an *actual* good life be neceſſarily required before the *Sacraments*, before remiſſion of ſin, or Juſtification, for what certain term is it ſo, before theſe may be adminiſtred or obtained? and is not *perſeverance* alſo in ſuch a good life neceſſary, (for, any relapſe undoes all)? and then, none are to receive the Sacrament, nor can obtain remiſſion of ſin, or Juſtification, but upon perſeverance firſt; i. e. but in the hour of their Death. But if this Author ſpeaks not of the *Act of Repentance*, requiſite to the Sacraments, or Juſtification; but of that which Dr. *Hammond* calls *the State of Repentance*, or of Regeneration, ‖ there is nothing more known than this Doctrine of the *Roman* Church; That there muſt be not only a purpoſe, but actual ceſſation from all mortal ſin ſo long, as there is any continuance of the Perſon in ſuch a ſtate.

‖ Ib. L. 1. § 3. p. 54.

§. 13.

In the Name of God, then, let us here compare together, concerning Repentance or a due ſorrow for, and deteſtation of, ſin, and the Living an actual New life, the Doctrine of the two Churches; to ſee which carries more rigour and ſeverity in it. The *Proteſtant* Clergy exhort a Perſon, relapſed after *Baptiſme* into a vicious life, for the regaining of God's favour and pardon of his ſin, and for obtaining of Salvation, to a due ſorrow for, and deteſtation of his ſin, and a ſtrict reformation of his life for the time to come: (For, a *Sacrament* for any fallen after *Baptiſm*, by which they may be reſtored to the ſtate of Grace, they acknowledge none). Next: If a *Penitent* happen, after ſuch ſorrow for his ſin, and a new life led for ſome time, (or at leaſt ſeriouſly purpoſed, or promiſed) happen, I ſay, to return to his former, or perhaps a more, vicious courſe, they forſake him not, here; but firſt they either tell him, that his former faith, repentance, and good Life, obtained not at all for him any remiſſion of his ſin, or Juſtification, for lack of Perſeverance (wherein they muſt hold that none fallen from Baptiſmal Grace have remiſſion of ſin, or Juſtification, till the hour of their death); and ſo, that Perſon remains ſtill accountable to God for his former ſins before his laſt relapſe: Or, they tell him; that ſuch former remiſſion, and Juſtification, and God's Mercy thus deſpiſed, do ſo much the more aggravate this his ſecond fall; and make his preſent condition worſe than his former was, before any Reconciliation. Next, they anew refer him to repentance, and to an actual new life again, for his cure, and the making his peace; becauſe God's mercies cannot

not be bounded by them: and this they ſtill preſcribe to him in all his relapſes, *toties quoties*: though aggravating much ſuch his falls to him, and forewarning him, that Repentance is not to be had, at any time, without God's *Grace*; and that, after ſo many affronts of God's mercy, may juſtly be feared his abſolute denial thereof. And, when ſuch a relapſing ſinner at laſt lies on his Death-bed, they ſtill exhort him to Repentance; which they do not deny may be effectual upon a ſincere *purpoſe*, though without an *actual* performance, of a good life, where Death prevents it. And, the ſick Man profeſſing ſuch a repentance and ſorrow for his ſins paſt, as ſeems to them true and ſincere, and, upon this, deſiring *Abſolution* of them, they give it him: i. e. (as this Author will have it) ‖ *---For his ſatisfaction they apply to his particular caſe the promiſes of pardon in the Scripture.* I ſaid, *ſeems to them true*: for, as Doctor *Hammond*, * *---Though ſorrow for diſpleaſing God, and from thence a real ſincere reſolution to amend and forſake ſin, have a promiſe of mercy belonging to them: Yet no man can certainly judge* [whether his repentance be ſuch,] *neither Confeſſor, nor Penitent himſelf. For* 1ſt. *the man himſelf may through ſelf-love take that for Godly ſorrow and reſolution of amendment which is truly ſorrow for his own danger*, &c. *And* 2ly. *the ſenſitive expreſſion being often as great for the one ſorrow, as the other, the Confeſſor may eaſily miſtake likewiſe.* Thus Doctor *Hammond*. Yet ſuch Patient, they, the *Confeſſor* may abſolve, in hope of the truth of his Repentance.

‖ Rom. Idol. p. 183.

* Catech p. 56. 1. l. 3. §.

After this manner the *Proteſtant* Clergy deal with Sinners. Conſider we now the *Roman-Catholick* way. Here the Eccleſiaſtical Governors require of one fallen from his Baptiſmal Grace by Mortal Sin in the firſt place Repentance; i. e. not only an hearty ſorrow for offending God; but alſo a firm reſolution of a new life; but, then, exact alſo beſides this, I ſay, for ſuch *Mortal* ſin, (which only, and not *Venial* ſins, as thoſe called by Dr. *Hammond* *---- *Sins of Infirmity, ignorance*, or *ſudden ſurreption, acted in mattees of little moment, reconcileable with a regenerate eſtate*, do exclude from God's Grace, and are the neceſſary matter requiring ſuch a remedy) the repairing to the *Power* of the *Keys*, left by our departed Lord to his Succeſſors, which relief God hath provided in caſe of ſuch relapſes; (of which I ſuppoſe the Reader hath not forgot what was recited but now, ‖ out of St. *Anſtin*, and out of Biſhop *Andrews* too, and Mr. *Thorndike*,) and to the *Sacrament* of *Penance* or Repentance, *Confeſſion*, *Abſolution*, and *Satisfaction*: In which it is ſufficient, that the Confeſſor, upon *probable* grounds of the true Repentance of his Penitent, pronounceth Abſolution, becauſe, (as Dr. *Hammond* conceded but now) neither he, nor his Penitent, can be *abſolutely certain* thereof.

§. 14.

* Pract. Catech. l. 1. §. 3. p. 60.

‖ §. 5.

Here, alſo, ſuch Perſon is inſtructed; that the Sacrament, he receives, confers more Sanctifying Grace, accordingly as the Suſcipient is better diſpoſed and prepared for it; and again, that it is fruſtrated, and void of its effect, ſo long as he is defective in a due Repentance. And, that of ſuch a due Repentance (Contrition, or Attrition) none can be utterly certain: for ſo might he be certain of his *being* in the *State* of *Grace*; ſince the efficacy of the Sacrament *non ponenti obicem* is no way queſtionable: And, as *Bellarmin* ſaith; ‖ *Nemo Catholicorum erit, qui non reſpondeat, poſſe hominum certò ſtatuere ſibi remiſſa eſſe peccata,*

§. 15.

‖ De Juſtif. l. 3. c. 2.

peccata, si constet eum seriam egisse, vel agere, panitentiam. [But, saith he,
* Ib. c. 8. * ---- *Hanc propositionem* [*Mihi evidens est mea vera Conversio & Panitentia*] *dico non modo falsam esse*, &c. --- And --- *Neque potest quis certus esse certitudine fidei se non ponere obicem; cum possit ex ignorantiâ crassâ gerere affectum ad peccatum* [and so have a defect in his Contrition, or Attrition] Quoting ‖ St. *Au-*
‖ Ibid. c. 7. * Homil. 35. *stin* * *Quamdiu vivimus hic, de nobis ipsis nos ipsi judicare non possumus, non dico quid eras erimus, sed quid hodiè simus.* And *Innocent.* 3. --- *Neminem scire posse, an, ut oportet, egerit panitentiam.* And that is it, that keeps all more prudent Catholicks, formerly guilty of great and Mortal sin, in a perpetual exercise of Mortification.]

§ 16. He is instructed also, That, where the *Sin* it self, and the *Eternal* punishment thereof (the pardon of both which go still together, aud necessarily depends on a right Contrition) is not remitted, there neither can be any (nor to any purpose) cancelling of the *Temporal*. 1. That therefore this is one end of Penances and Mortifications, whether voluntary, or enjoyned, and that in the first place, that, if our former sorrow for sin were any way *defective*, and falling short of true or sufficient Contrition, or Attrition, these may conduce and help to the perfecting of it, and rendring it such as is acceptable to the Divine Majesty: in which *Contrition*, and so *pardon* of *sin*, and freedom from *Hell*, lies our chief concernment. To which end, also, such Penances were antiently given and perform'd before *Absolution* pronounced; but are to the same end still as effectual, when performed after it, in case, I say, that such repentance be still deficient.

[Of these Penances, in order to advancing our sorrow for sin into a true and acceptable Contrition, and so by it procuring remission of the *guilt* of sin, and
‖ De Pœnitentiâ. l. 4. c. 12. the *eternal* punishment, thus *Bellarmin.* ‖ --- *Opera laboriosa, quæ cum Dei auxilio fiunt à panitentibus sive ex congruo, sive ut dispositiones, concurrere, & prodesse ad culpæ remissionem, & mortis æternæ liberationem, Scriptura & Patres perspicuè*
‖ De Pœnitentiâ. *docent*: Citing that passage of *Tertullian*, ‖ --- *Si de cruciatu Exomologesis retractatis, Gehennæ recordemini, quam vobis Exomologesis extinguit.* And thus he
‖ De Indulg. l. 2 c. 18. speaks ‖ in his answer to *Chemnitius*, who with other *Lutherans* and Reformists contends, that Penances were antiently imposed not for any satisfaction before God, and the redeeming and expiation of sins, but only for the preserving of Ecclesiastical discipline, & scandal given to the Church.----*Cùm ipse cum Lutheranis cæteris contendat panitentias veterum disciplinæ causâ, non autem satisfactionis coràm Deo, & redemptionis, & expiationis peccatorum institutas, tamen fatetur se hoc etiam postremum apud Patres non rarò legisse* [of which see much in *Morinus* de Pœnitent. *l.* 3. *c.* 11. and 12]. After which he adds---*sed profectò justius erat, novos Lutheranorum errores ex doctrinâ veterum Patrum corrigere, quàm ex novis illis erroribus de Patrum doctrinâ & Sententiis judicare.* So De Pœnitent. *l.* 4. *c.* 12. ----*Concurrunt & prosunt* (saith he) *nostra opera panalia ad culpæ remissionem & mortis æternæ liberationem, ut dispositiones, sicut actus fidei*, &c. And see him
* De Indulg. l. 1. c. 12. else-where * recommending the practice of voluntary Penances for perfecting of their Repentance to those, who desire the benefit of an Indulgence, ---- *Fieri enim potest* (saith he) *ut aliquando Indulgentia non sortiatur effectum, ob defectum ejus, qui illam suscipit*, &c; [i. e. defect of Contrition, without which the *Indul-*

gence,

gence, how large ſoever, nothing profits any.] And, for this reaſon, to obtain the benefit of an *Indulgence*, are Penances alſo by the Confeſſor impoſed. And thus *Eſtius*, ‖ —*Satisfactio Chriſti per ſe ſufficientiſſima ad tollendam omnem pœnam: ſed divinitùs ſic ordinatum, ut illa nobis non applicetur ne quidem ad ſolutionem pœnæ aternæ, niſi & ipſi per opera quædam panalia Chriſto compatiamur.* And — *Sunt* (ſaith he) *conditiones quædam panales ex parte noſtrâ requiſitæ ad hoc, ut paſſio & mors Chriſti, tanquam pleniſſima ſatisfactio, nobis ad tollendum reatum pœnæ aternæ applicetur.* And of the *Fathers* he ſaith ‖ the ſame as *Bellarmin*; — *Probant manifeſtiùs ea loca, quibus ſatisfactiones panitentium iidem Patres extendunt, & valere dicunt, ad remiſſionem pœnæ aternæ.* [And indeed, till this ſecured by a ſound Contrition, all Satisfactions for the temporal nothing beſtead us.] See alſo *Ibid.* §. 14. where he cites thoſe words of the Apoſtle ‖ --*Quæ ſecundùm Deum triſtitia eſt panitentiam in ſalutem ſtabilem operatur.* And the Council of *Trent*, in forbidding to the *Prieſts* the impoſition of ſlight Penances for greater crimes, leſt ſo they be partakers of other's ſins, ſeems alſo to intimate, that, where only ſlight Penances are performed, there many times happens to be a defective Contrition for theſe ſins, and ſo they not remitted, or at leaſt an eaſie relapſe into thoſe ſins that are remitted. See more of this matter below §. 58.]

‖ 4 Sent. Diſt. 15. §. 10.

‖ Ib. §. 13.

‖ 2. Cor. 7.

They tell him therefore, that, when this ſeeming Contrition, if not ſo at firſt, becomes afterward by the help of ſuch mortifications true and ſincere, and ſuch as God accepts, then only it is, and not before, that the *Sacrament* of *Penance* confers its proper effect, remiſſion of ſin, reconciliation to God, and infuſion of Grace.

D. Tho. Suppl. q. 9. Art. 1.--Suarez De Pœnit. Diſp. 20. §. 5.

2. Beſides this end of Penances, ſuch Penitent is taught the neceſſity of them on two other accounts. 2. The next *Per modum medicinæ*, and *in novæ vitæ cuſtodiam*, † (as the Council of *Trent*) for curing him of his former diſeaſes and vicious habits, and preventing ſin for the future; for mortifying the Body, its Paſſions and Luſts, and weaning him from ſuch things, the affection to which betrayed him formerly to ſin. Which cure, and prevention of mortal ſin for the future, and ſo of our incurring anew the *Eternal puniſhment* thereof, (without which prevention all ſatisfaction for ſin paſt is but as it were a loſt labor, and nothing worth to us, as to our ſalvation) is alſo a ſpecial end and deſign of *Penances*. For (as *Suarez*. ‖ obſerves) — *In hoc Sacramento magis intenditur ſalus Panitentis*, [i. e. from Eternal puniſhment,] *& ejus emendatio, quàm ſatisfactio pro pœnâ* [*temporali*]. *Quocirca illud præcipuè debet attendere Confeſſor, ut ſatisfactionem imponat accommodatam curationi, & præſervationi à peccatis; in quo oportet ut integritatem, & ſeveritatem habeat: quod ſi in hâc parte ſufficienter peccatori provideat, quamvis in caſtigatione* [i. e. in order to ſatisfaction *pro pœnâ temporali*] *remiſſiùs agat, nunquam graviter errabit.* Indeed, according to the preſent complexion of Chriſtianity, when the whole world is crouded into the Church, and *great* ſins are grown more *univerſal* and common, and as they become more common, ſo alſo appear (though they are not) much leſſer; and a too facile *commutation* alſo of *Penance* hath much relaxed the Church's antient diſcipline; and *Abſolution* likewiſe for great Crimes, done moſt-what antiently only upon ſome conſiderable neceſſity, hath been more uſually joined with *Confeſſion*, the infirmity, ſhall I call it? or hardneſs, of moſt Penitents

§. 17.

† Seſſ. 14. 8. 2.

1 Cor. 9. 27.

‖ De Pœnit. Diſp. 38. §. 1.

reluct-

reluctś now to undergoe ſo great and laborious Penances, as may bear a juſt proportion to their faults; (i. e. as to removing the total puniſhment temporal thereof, in this world, or the next:) and ſo, if they ſhould think themſelves over-charged with too heavy Penances, perhaps they would do none at all, but neglect and withdraw themſelves rather from the Sacraments, and ſo loſe the benefit of Penances alſo, as they are preſcribed them for the cure of ſin; and thus, whilſt the *Confeſſor* endeavours, by the proportionable Penances he preſcribes, their releaſe from all *temporal* pains, they, diſguſted with it, and ſo performing no Penances at all, would continue in their former vicious habits, and ſo incur the *Eternal*; In this reſpect therefore, conſidering the modern indiſpoſition of many Penitents, ſome relaxation of ſuch *ſatisfactory* penances may be neceſſary, where *Purgatory* is the worſt of it; and where, with, or without, ſuch penances, Salvation is ſecure; But, for *Penances* in order to preventing relapſes into ſin, and as they conduce to the effecting a true Reformation of Life, here a convenient ſeverity is always neceſſary, and is by all diſcreet *Confeſſors* obſerved. The effect of which (*viz.* a Sinner's amendment of life, and ſo leaving off ſin, and exemption from *eternal ſufferings*) is incomparably of an higher conſequence, than is the freedom, in ſuch ſtate, from all temporal Purgations.

§. 18. 3. This, of the ſecond; A third uſe of Penances is *per modum ſatisfactionis*; for caſtigation and taking revenge on himſelf for former Sin; and, by this, (I mean, from the application of Chriſt's all-ſufficient ſatisfactions procured thereby) preventing God's temporal Judgments, and puniſhmeut thereof; ſuch, as are removeable; for, ſome puniſhments of ſin (as death) are not ſo: Of which ſee more below §. 65.

2 *Cor.* 7. 11. 1 *Cor.* 11. 31, 32.

And here alſo he is taught, that the more Penance, and the more devoutly performed by him, takes off the more of ſuch future temporal puniſhments; and that, if the *Prieſt* impoſeth ſmall Puniſhments for great Faults (when perhaps he aims more at the cure of the Penitent's ſinning for the future, than the expiation of the puniſhment of the paſt) that he is not therefore to think himſelf quitted of all the debt he owes to God, at ſo eaſie a rate; and that no whitleſſer or ſmaller *fruits worthy of Repentance* are required by God in the preſent, than in any paſt, ages: (therefore alſo are the Clergy charged by the *Council* of *Trent* || — *Convenientes ſatisfactiones injungere*, and not — *leviſſima quædam opera pro graviſſimis delictis*) and that therefore ſuch Penitent, when, perhaps out of reſpect to his frailneſs and indiſpoſition, ſmall penances are impoſed for great faults, ſtands ſtill engaged, if he would avoid the remainder of ſuch puniſhments, to a further performance of ſuch penal works, as he knows bear ſome nearer proportion to the weight of his former Sins. And — — *Quando Confeſſor leviorem multò pœnitentiam imponit propter fragilitatem pœnitentis, quàm peccata ejus mereantur, debet illum admonere* (ſaith *Suarez.* Ibid.) *illam non eſſe ſufficientem pœnam; ſed propter ejus indiſpoſitionem cum illo benignius agi; ne fortè ex levitate pœnæ occaſionem ſumat peccandi; & ut fortaſſe moveatur ad alias voluntarias ſatisfactiones aſſumendas.* And *Bellarmin.* De Indulg. l. 1. c. 8. — *Ut pluximum longè plus eſt, quod expiandum reſtat per non injunctas pœnitentias, quàm quod expiatur per injunctas.* And c. 7. §. Ex his

|| Seſſ. 14. c. 8.

Immò

——*Immò Sacerdotes cùm pœnitentias imponunt, hortantur pœnitentes, ut ipsi etiam sponte assumant alias, cùm credibile sit impositas non esse æquales criminibus.* So *Estius* 4. Sent. dist. 15. §. 41. ——*Si Sacerdos officio suo defuerit* [*injungendo opera levia pro delictis gravibus*] *vel etiam justâ quâdam ratione adductus minorem quàm pro exigentiâ delicti satisfactionem injunxerit, omninò videtur pœnitens, qui eum defectum vel scit, vel scire debet, teneri ad satisfactionem aliquam ultra assumendam; idque donec tota satisfactio perveniat ad quandam æqualitatem cum pœnâ temporali pro peccatis debitâ; cujus ratio est, quia quamdiu nondum fecit fructus dignos pœnitentiæ, nondum satisfecit divino præcepto.* Matt. 3. 8. And then, if another Consideration be added to this, that a less Penance *enjoyned* by the Spiritual Judge is (by vertue of the Keys) as much, or more effective, than a greater, that is *spontaneous* and arbitrary, which also wants the merit of our Obedience; (all Obedience being a kind of Mortification:) I say, if this Consideration be added, the imposing of light Penances, where are great Sins, though it may be to many Penitents very acceptable, yet is to them no small damage; and, did they well consider their own Interest, they would seriously request greater.

Having thus shewed, that this Sacrament of *Penance* is no such slight busi- §. 19.
ness, as this Author represents it, I proceed. After this *Sacrament* received, and the supposed effect of it, *Justification*, and *Remission* of his former *Sins*; this Penitent is further instructed, that there is necessary an actual good life, which was before purposed and *resolved*, and an actual cessation from all *Mortal* Sin: And that, upon relapse into such Sin, and his former wicked courses, this *state* of *Grace* is lost; and he reduced, not into as bad, but much worse, condition, than that before his Repentance, and Absolution, by reason of the Grace of God so affronted and despised, and as it were by force ejected; of his great ingratitude to so great mercy; of his sinning now, when, by such Grace received, he might much more easily have avoided it; of the breaking his penitential resolutions; lastly, by reason of the great difficulty, from God's Grace now justly more withdrawn, of renewing again his Repentance. So that, though, *toties quoties*, by the same means repeated, he may *possibly* rise again from such a fall; (as also saith the *Protestant* too); Yet, since this rising cannot be without the help of *Grace*, even for the first step of it, *Repentance*, it is justly to be feared, lest this, before despised, be afterward denied.

Lastly, For prevention, as much as the Church can, of such dangerous re- §. 20.
lapses; if their spiritual *Confessors* have observed in any (notwithstanding whatever promises made in *Confession*), after often use of the *Sacraments*, no such actual change of manners, or cessation from former sins. and reformation of life to follow; the *Sacrament* for the future to such a one is to be suspended, and not conferred, till the sincerity of his Repentance is further cleared, and rendred more probable: Especially, upon their discovering in any person such ill symptoms as these; 1. That he hath sinned as frequently after his former Confession, as before it: 2. Hath neglected to use the means for avoiding such Sin prescribed him in Confession: Hath not removed or remedied the former occasions, or temptations to sin, to which he hath been advised, or also hath engaged

engaged himſelf: Or, 3. That the Sin is of very general practice, from which men are more difficultly weaned. The Sacrament, I ſay, on ſuch a one not to be haſtily conferred, till ſome actual reformation for a certain time be practiſed, and ſome Penances uſed in order to the begetting a ſound Contrition, and former bad habits appear ſome way corrected, and near occaſions of ſinning removed. ——*Ut poſſit de illius diſpoſitione & propoſito vitandi peccata moraliter conſtare*, ſaith *Suarez*. Which cautions of not admitting habitual and often relapſing ſinners (i. e. as to Mortal Sins) *toties quoties* to the Sacraments occurr frequently in the *Roman Caſuiſts* and *Schoolmen*. And ſee the many Authorities to this purpoſe diligently collected by *Monnſieur Arnaud* in his Book, *De la frequente Communion, part.* 2. *c.* 45. and, particularly, the inſtructions to Confeſſors of St. *Carlo Borromeo*, not long after the Council of *Trent*, *Ibid e.* 36. & 38. The Council of *Trent* alſo, in requiring Confeſſors not to impoſe ſlight Penances for great Crimes, *ne alienorum peccatorum participes efficiantur*, ſeems much more to enjoyn the non-admittance of a ſlight profeſſion of Repentance, or amendment of life for great and inveterate Sinners, in order to conferring on them the Sacraments; in as much as a defect in their Repentance or Contrition is much more dangerous, than a defect in their ſatisfaction; the non-remiſſion of the ſin itſelf, and its eternal puniſhment, following the one; the non-remiſſion of ſome temporal ſuffering only, the other.

See Suarez. De Pœnitent. Diſp. 38. §. 7. n. 7. Layman Moral. Theol. l. 5. tract 6. c. 4. n. 10.

§. 21. This being the proceeding of the two Churches in this matter, Both requiring *Repentance*, and (where life continued) an *actual Reformation*; but the latter exacting much more alſo, beſides theſe, and laying many other yoaks upon Sinners, (as to the Sacrament of *Penance*) which *Proteſtants* are not willing to bear; conſider, what juſt cauſe this Author had, in diſparagement of its Laws and Diſcipline, to ſpeak on this manner. ‖——*To what end ſhould a man* [living in the Church of *Rome*] *put himſelf to the trouble of mortifying his paſſions, and forſaking his ſins; if he commits them again, he knows a preſent remedy*, toties quoties; *it is but confeſſing with ſorrow, and upon Abſolution he is as whole, as if he had not ſinned.* Again, ‖——*We cannot but declare to Sinners the neceſſity of a ſincere Repentance and holy life, in order to ſalvation.* Again, * ---*We believe, that, as no man can be ſaved without true Repentance, ſo that true Repentance doth not lye meerly in Contrition* [or ſorrow only] *for ſins. Repentance in Scripture implies a forſaking of ſin, and without this we know not what ground any man hath to hope for the pardon of it, although he confeſs it, and be abſolved a thouſand times over.* Hence the Doctrine imputed to the *Roman* Church, wherein his *Proteſtant* Reader muſt believe him, is; in the *firſt* of theſe ſentences, that no man needs to put himſelf to the trouble of *forſaking his ſin*: In the *ſecond*, that there is no neceſſity of a *ſincere Repentance*, or *holy life*, in order to *Salvation*: In the *third*, that true Repentance (where life continued) implies not a *forſaking of ſin*; and upon this he *chargeth the Doctrine of the Roman Church as prejudicial to piety.* Thus men write *ad Populum*, and for thoſe that can know nothing, but as themſelves inform them. Now, if theſe men in theſe things do ſpeak of ſome matters of Fact, or Practice only, not Doctrine; or of ſome Doctrines found to be held or taught by ſome in that Church, but not owned by *It*; let them then not

‖ p. 181.

‖ p. 182.

* p. 180.

cenſure

cenſure the Church's Doctrine, but ſuch particular practices or doctrines. But, indeed, ſhould their ſtile run ſo (as in truth it ought) it could no way ſerve their deſign, *viz.* the Diſſwading men from ſuch a Church's Communion; from which ſuch *particular* doctrines, or practices, cannot juſtly deter them, becauſe theſe are ſuch things, as none by embracing its communion, are obliged to; and any member of that Church may as freely cenſure, as themſelves do. But, ſuppoſing the very worſt, that ſuch a harmful Doctrine did find *many* Patrons, and ſome malignant Doctrine were *very commonly* taught in this Church; yet doth this afford to none a juſt pretence for departing out of it, ſo long as this Church obligeth none to the *belief* of ſuch Doctrine, or makes it part of their Faith; and ſurely theſe perſons that diſcover ſuch a doctrine faulty, receive no harm by it; nor know they how ſoon the Governours of this Church (the Divine Providence ever watching over it) may take notice of it, and rectifie it.

§. 22.

3. Of a right diſpoſition in the ſuſcipient neceſſary to the Sacrament's conferring Grace.

3. I proceed to the *Third*, the *Roman* Doctrine (as he relates it) of the *Sacraments* their conferring Grace *ex opere operato* on whatever ſubject or Receiver of them, though never ſo indiſpoſed or unprepared; only, *if all Mortal ſin be confeſſed* (he ſaith not, repented of); *and if there be no actual oppoſition in the will to the Sacrament; as for inſtance; If a man, when he is going to be baptized, reſolves with himſelf that he will not be baptized, or, while he is baptizing, that he will not believe in the Father, Son, and the Holy Ghoſt,* † [i. e. that the party, in receiving it, reſolves in himſelf againſt receiving the effect of it]. For the Contrary of this, First, ſee the expreſs Declaration of the Council of *Trent* * concerning that Sacrament that moſt concerns Sinners after *Baptiſm*; the Sacrament of *Penance*, ---- *Falsò quidam calumniantur Catholicos Scriptores, quaſi tradiderint Sacramentum Pœnitentiæ, abſque bono motu ſuſcipientium, gratiam conferre: quod nunquam Eccleſia Dei docuit, nec ſenſit.* To which this Author, though preſſed by his Adverſary therewith, ‖ returns no Anſwer. So alſo, Seſſ. 7. can. 7. it ſaith ---- *Dari gratiam per Sacramenta ſemper & omnibus, quantum eſt ex parte Dei*; [but] *ſi rectè ea ſuſcipiant.* And can. 6. *Sacramenta Novæ legis continere gratiam quam ſignificant, & gratiam ipſam conferre,* [But] *non ponentibus obicem.* This in General.

† Roman. Catech. p. 206.

* Seſſ. 14. c. 4.

‖ See p. 102.

§. 23.

Come we to the particular Sacraments, and ſee what particular diſpoſitions and preparations are required for receiving any benefit by them. 1. For the two *Sacramenta Mortuorum* (as they are called) the Sacrament of *Baptiſm*, and of *Penance*, which confer juſtifying Grace; this Council. Seſſ. 6. can. 6. (urged by *Bellarmin* long ago to this purpoſe,) declares, that *ſuch Juſtification* by any Adult, or already having the uſe of Reaſon (for we ſpeak not here of Infants) cannot be had, whether with, or without the Sacrament, unleſs the ſubject whatever be thus pre-diſpoſed; that he have 1. *Fidem* (where we cannot but remember the *Fides ſola juſtificat* maintained by ſome Proteſtants, but the Council is not content with this). 2. *Spem*, 3. *Dilectionem Dei*, [ſuch a one, *quâ illum omnis juſtitiæ fontem diligere incipit,*] 4. *Odium & deteſtationem peccati* (*per eam pœnitentiam*, ſaith the Council, *quam ante Baptiſmum agi oportet*)

tet) and lastly 5. *Propositum inchoandi novam vitam:* The Council, I say, declares no Justification (which Justification is the *Opus operatum* of these two *Sacraments* of the *Dead* in sin) to be received by any Subject not thus pre-disposed. And for the first of these *Sacraments*, see here in express terms ---*Pænitentiam ante Baptismum agi oportet*: and, in the form of *Baptism*, the Adult *Catechumen* is, first, to profess his Faith, and his renouncing Satan and all his works. For the Second, the Sacrament of *Penance*; see the Council. *Sess.* 14. *c.* 4. declaring *Contrition* (as it is described in what is said on the last point) perfect, or imperfect (called *Attrition*), to be a necessary disposition to the *Opus operatum* of it.

§. 24. Which *Attrition*, that it may attain the effect of this Sacrament, or Justification; the Council declares also, that it must be (not any *Attrition* naturally flowing from danger, and the fear of punishment; but) an *Attrition* Supernatural, not having its original purely from our selves, but from the *Holy*
* c. 4. *Ghost*; such as is *Donum Dei* * and *impulsus Spiritus Sancti*; that it must also exclude *voluntatem* [or *affectum*] *peccandi*; and contain also a *spem veniæ* from God; which *spes veniæ* hopes of receiving a favour, and that done purely for our's and none of his own interest, must necessarily include a *love* to the *Benefactor*; and, though the *fear* of *God* is as yet the most predominant in such *Attrition*, and the Council hath not mentioned a *love* of him here, yet it is sufficient, that the Council hath, before, *Sess.* 6. *c.* 6. affirmed in General, that there is no *Justification*, or remission of sin to be had by any Sacrament without a *love* of *God* in some degree, and also hate of sin as offending him; though, this not ascending to that degree of *Love* or *Hate*, as a perfect *Contrition* hath, *viz.* to a loving of God, and hating sin *super omnia, amabilia, & detestabilia:* therefore
† Opusc. Tom. 1. Tract. 4. Q. 1. *Cajetan* † on the Question, *An Attritio potest fieri Contritio*, calls *Attrition* ---*Imperfecta displicentia peccati, imperfectum propositum non peccandi; imperfectusque Dei Amor*. And a little before ---*Quâ pænitentes, in confuso, tam totum tempus futurum, quàm comparationem peccati ad alia odibilia, quàm etiam comparationem Dei ad alia*
* l. 1. §. 3. *amabilia* * *in voluntate suâ, habent*. And Dr. *Hammond* in his Catechism * confes-
* p. 56. eth, --*That, though a bare sorrow and compunction only respecting present terrors, hath no promise of mercy, yet if that which begins thus by God's Grace, using such terrors for softening the heart, improves further into sorrow for displeasing God, and from thence into a real sincere resolution to amend and forsake sin, these superstructions have a promise of mercy belonging to them, though the foundation had not*: Now such is the Council's Attrition, *Donum Spiritus Sancti*. Lastly, such an *Attrition* it
* §. 15. is (which was said before of *Contrition* *) as none, in his hating sin, and loving God, yet can be absolutely certain that he hath attained that *Attrition* which God requires and accepts of, for his bestowing the Sacramental effect; (For otherwise, since this effect on God's part never fails to be given to the rightly disposed; thus one might be certain of his Justification, and his being in the
† Sess. 6. c. 9. state of Grace, which the Council saith † none can be, save by Revelation). The surest sign and note of such a sufficient *Contrition*, or *Attrition* is an actual change and Reformation of life; which is the most certain fruit of a truly changed and converted heart. This of the Pre-dispositions in the suscipient necessary to receiving the effect of these two Sacraments, which indeed is no

such

ſuch eaſie preparation, if, as to the repentance required in the latter of them, all that be conſidered, which hath been ſaid in the laſt Point, and that, which the Council of *Trent* ſaith *Seſs.* 14. *c.* 3. That ---- *Ad novitatem* [*vitæ*] *& integritatem* [remiſſion of ſin, the effect, or *Opus operatum* of this Sacrament of Penance] *ſine magnis noſtris fletibus & laboribus, Divinâ id exigente Juſtitiâ, pervenire nequaquam poſſumus:* and that therefore the Fathers call it, *Laboriosus quidam Baptiſmus.*

But yet ſomewhat more than this is required as a worthy diſpoſition to the other, called *Sacramenta vivorum, Confirmation, Euchariſt,* and *Extream Unction.* For, all theſe, for working their due effect, require the Suſcipient to be actually in the *ſtate* of *Grace,* at leaſt for any thing he either actually knoweth, or (if not culpably ignorant, either by neglecting to examine himſelf, or by miſtaking the true weight of *Sin,*) might know, of himſelf to the contrary. Which when he knows, before receiving theſe other, he is inſtructed to repair to the *Sacrament* of *Penance.* Now ſuch, as are here ſuppoſed to be in the ſtate of Grace, are alſo ſuppoſed to have not only the pre-diſpoſitions for Juſtification (mentioned before,) but the infuſed habit of *Faith, Hope,* and *Charity.* §. 25.

Only, if the Queſtion be put, whether alſo, for a due preparation, ſuppoſe to the receiving the benefit of the *Euchariſt,* (to which, beyond any other Sacrament, is required the greateſt reverence) an actual and ſenſible *Devotion* is always neceſſary, ſo that, without their diſcerning this in themſelves, they are to deſiſt from the other, It is ſtated by many of the *Roman* Doctors, (yet not by all) Negatively, *viz.* That the having of this *Devotion* (or rather of their *ſenſe* of it, which happens ſometimes to the greateſt Saints,) ſo they uſe their beſt endeavour to acquire it, is not neceſſary to obtain the benefit of this Sacrament, and an augmentation of Grace. Of which, thus *Suarez* † against *Cajetan* ---- *Doctrina contraria nimis rigida eſt, ac prater humanam fragilitatem. Cùm autem hæc pendent ex Chriſti voluntate & inſtitutione, piè potius credendum eſt, ſeſe in hoc humanæ fragilitati accommodaſſe; præſertim quia gratia habitualis in homine manens tantæ eſt dignitatis apud Deum, ut vincere poſſit & ſuperare leves omnes defectus, ac negligentias: & ideò ipſa ſola eſt ſufficiens diſpoſitio ad hunc Sacramenti effectum.* And Mounſieur *Arnaud,* * ſufficiently rigid in this matter, yet accords ---- *That ſuch perſons* [i. e. deficient in a ſenſible Devotion,] *may approach to the Communion, and do receive the benefit thereof, provided their heart be right towards God, which may be known by their actions and works, which are the fruits of the heart, although they ſuffer ſome tepidity from the Aridities and ſterilities that hinder them from having thoſe ſentiments of Devotion, they deſire.* If this then, thus circumſtantiated, be the *want* of *Devotion,* this Author ſo often mentions as denied by the *Roman* Doctors to be any neceſſary obſtruction of the benefit of the Sacrament, it is confeſſed. But note, that ſuch a want of actual Devotion this is, as is joyned with a deſire and endeavour to have it, and conſiſts, mean-while, with an *habitual* poſſeſſion of it (for who hath the *habit* of *Charity,* as all Regenerate have, cannot want that of Devotion); and is ſuch, as the Holieſt Perſons ſometimes cannot remedy, §. 26.

† De Sacramentis. Diſp. 7. §. 4.

* De la frequent Communion, part 3. c. 1.

and this he ought to have told his Readers together with the other. This, of *Devotion* required particularly to the Sacrament of the *Eucharist*.

§. 27. Next; If we consider the Sacrament of *Extream Unction* (because, notwithstanding the Text of Saint *James* ‖ ---- *Is any man sick among you? let him call for the Priests of the Church, and let them pray over him, anointing him with oyl in the Name of the Lord*, it hath not escaped this Author's derision) the Condition also, or disposition required in such sick Persons, to receive the Spiritual benefit thereof, is, that they be in the *State* of *Grace* (as was said before): and this Unction is (*si tempus & Infirmi conditio permittat*) to follow the Sacrament of *Penance*, and of the *Eucharist* administred before it. Which *State* of *Grace*, and *Contrition* of such Person, since it cannot be by the *Priest* certainly known, therefore upon the signs of such *Contrition*, and a desire of the Sacrament, the Charity of the Church in such an extremity denies it to none; though working, or not working its effect, according to such Person's due preparation, known only to God. And, again, Since the *Priest* is not always at hand to apply such Holy *Unction*, when desired; therefore, in case that such Person, after such desire, lose his speech, or senses, the application thereof, which is only external, is not thought fit, for this, to be with-held, because the benefit thereof is conceived to depend on the Person's former pious and penitent inclinations, when enjoying his Reason. This is the plain-song, on which this our Author hath made such a strange *descant. p.* 212. &c; if somewhat to the commendation of his wit; yet little, of piety.

‖ Jam. 5. 14.

§. 28. Such are the *Dispositions* requisite to the capability of the effect of the *Sacraments*. But now, if in particular that of the *Eucharist* be re-considered, not as a *Sacrament*, but *Sacrifice*, and the Representative Oblation to God of the Passion, Merits, and satisfactions of our Lord: Here first; The Council of *Trent* speaks not of it expresly thus, as conferring or procuring any effect *ex opere operato*. 2dly. If the School-men say this, they say it in no other sense of this Sacrifice, than they do of the Sacraments; namely, to the rightly disposed, or putting no obstacle to it, according as the Council, † explaining how it is Propitiatory, saith ---- *Per ipsum fieri, ut, si cum vero corde & rectâ fide, cum metu & reverentiâ contriti & panitentes ad Deum accedamus, misericordiam consequamur*, &c. [i. e. *Quo Sacrificio cruentum illud, semel in Cruce peractum, repræsentatur, atque illius salutaris virtus in remissionem eorum, quæ a nobis quotidiè committuntur, peccatorum applicatur* *] And the *Canon* of the *Mass* saith --- *Memento Domine famulorum tuorum, quorum tibi Fides cognita est, & nota Devotio*, &c. In both which, we see, the Persons, to be benefited, are supposed to be rightly disposed. But Thirdly, For any, though never so *indisposed*, it is true and confessed, that the Oblation of the *Eucharist*, being the most prevalent, and acceptable intercession, and address, mortals can make to his Divine Majesty, may benefit them by way of Impetration, so as do also our *Prayers*; and so in all Ages it hath been ever solemnly offered unto him, as for all our necessities, and for all persons, so for such impenitent and indisposed; that God would give them Repentance, and other necessary dispositions for the receiving of his sanctifying Grace, and remission of their sin; and many times such Oblation hath its effect, (as also have our Prayers) to the procuring

† Sess. 22. c. 2.

* Ib. c. 1.

curing ſuch a mercy as that of God's Grace for them: [*Hujus quippe oblatione* (ſaith the Council †) *placatus Dominus gratiam & donum pœnitentiæ concedens, crimina, & peccata etiam ingentia dimittit*]; But this effect, as to particular perſons, not affirmed to be conſtant, or never failing. And this *Bellarmin* * anſwered long ago, in expounding the language of ſome School-men concerning the Maſs profiting the indiſpoſed --- *Loquuntur* (ſaith he) *de Sacrificio, non de Sacramento. Verò Sacrificium prodeſt impœnitentibus per modum impetrationis; quia impetrat illis converſionem, & pœnitentiam: quomodo etiam orationes noſtræ, licet non tam efficaciter id faciunt.* And, as this Author, p. 204. hath mentioned this Anſwer, ſo in reaſon he ſhould have told us his Exceptions to it.

† Ibid. c. 2.

* De effect. Sacram l. 2. c. 15.

To leave this Sacrifice (to which, and the benefits thereof, *Proteſtants* are great Strangers, nor ſenſible of their loſs); and return to the *Sacraments*. Of theſe it hath been ſhewed, that all, for producing their effect, require a ſubject rightly diſpoſed; Next, Theſe Sacraments are ſaid to produce their effect, (though only on perſons rightly diſpoſed) *ex opere Operato*. 1ſt. In oppoſition to any neceſſary dignity, Sanctity, or Merit of the *Miniſter* thereof, expreſſed in the 12th. *Canon* of the Council of *Trent De Sacramentis in genere*, † againſt that Propoſition of *Wicleff* and his followers, and ſome other Reformiſts mentioned by *Soave*, p. 233 ---*That a bad Miniſter doth not confer the Sacrament*, —— *Si quis dixerit, Miniſtrum in peccato mortali exiſtentem*, &c, *non conficere, aut conferre Sacramentum, Anathema ſit.* 2ly. *Ex opere operato*, In oppoſition to the dignity, or the merit of the *Receiver* of the Sacrament; which Sacrament worketh its *effect* on a ſubject, though not indiſpoſed, yet by no ſuch Diſpoſition *meriting* it. So *Gabriel Biel*, * ---- *Prater exhibitionem ſigni foris exhibiti non requiritur bonus motus in ſuſcipiente, quo de condigno, vel de congruo, gratiam* [Sacramenti] *mereatur: Sed ſufficit, quod ſuſcipiens, non ponat obicem*; [or, where an *obex* is, have ſuch *boni motus*, as may remove it. See him *Ibid. Diſt.* 14. *q.* 2.] 3ly. *Ex opere operato*, In oppoſition not only to *merit*, but any *diſpoſition* at all in the receiver, *i. e.* ſo, that no diſpoſition, though neceſſary as a *cauſa ſine quâ non* to the effect, or as to removing ſome obſtacles that may hinder it, yet is the *efficient*, or *inſtrument* at all, actually conferring, or immediately conveying the Sacramental Grace, but this is ſolely the *opus operatum* of the Sacrament. [And of this ſpeaks the Eighth *Canon* of the Council of *Trent* † (nor hath *Caſſander* applied any other ſenſe to it, as this Author pretends he hath) *. The words are --- *Si quis dixerit per ipſa nova legis Sacramenta ex opere operato non gratiam, ſed ſolam fidem divinæ promiſſionis ad gratiam conſequendam ſufficere, Anathema ſit*, againſt that propoſition of the Reformers mentioned by *Soave*, p. 264. ---- *That by the Sacraments Grace is not given in vertue of the adminiſtration of them, called Opus Operatum, but that it ſufficeth* [for obtaining ſuch Grace] *only to believe the promiſe* [of it]: and againſt thoſe Reformed Propoſitions ſet down before by him, p. 233. —*That the Sacraments are not neceſſary; but men may attain the effect of them by Faith only.* —— And —— *That the Sacrament hath never given Grace or remiſſion of ſins, but only the faith of the Sacrament.* In which Eighth *Canon* the Council affirms --- *Solam fidem non ſufficere*; not as if Faith were altogether needleſs to ſuch Sacramental effect; for therefore it ſaith, *non ſolam*; but not it alone ſufficient

§. 29.

† Seſſ. 7.

* 4. Sent. diſt. 1. q. 3.

† Seſſ. 7.

* p. 299.

cient without the Sacrament; *without it*, i. e. as it ſolely *ex opere operato* conferring the Grace, to which Faith alſo at the ſame time neceſſarily pre-diſpoſeth.] 4ly. *Ex opere operato*, in oppoſition to any *diſpoſitions* as neceſſary at all in the ſubject; but, then, theſe School-men do mean of *Infants*, not of *Adulti*; becauſe in all theſe laſt, there is an Obſtacle of *Mortal ſin* to be removed; and this cannot poſſibly be ſo, without the diſpoſitions of *Faith* and *Repentance*. 5ly. *Ex opere operato*, In oppoſition to the Sacraments of the *Old Teſtament*; in which, Grace is ſaid to be received from the diſpoſition of the ſuſcipient called *opus operantis*, which *Grace* was then *ſignified* alſo by theſe Sacraments, but not *conferred*: The contrary whereof is verified in the Sacraments of the *New*.

§. 30. Now, if things be found as they are here related, I deſire his *Proteſtant* Reader would conſider with what integrity this Author doth affirm, *p.* 202. this to be the Doctrine of the *Roman* Church, ---*That the efficacy of Sacraments doth not depend upon the preparation of the receiver, but the bare adminiſtration, or the external work done.* Again, p. 203.---*That the Sacraments of the new Law do confer grace* ex opere operato, *i, e. by the thing it ſelf without any dependence therein upon the internal motion, or preparation of mind in him that doth partake of them.* Again, how faithfully he deduceth, from *Bellarmin*, ſaying, *That the Catholicks do not wholly exclude preparations in the receiver, but only* ab efficientiâ *from the efficiency of the Sacramental Grace*, p. 204. *That the Efficacy of the Sacraments* [which, as I underſtand him, is their *actual producing* ſuch an effect] *in conferring grace, doth not at all depend upon the qualification of the receiver.* Again

† p. 205. †—*That the preparations of our minds for the uſe of the Sacraments is unneceſſary. For, if grace* (ſaith he) *be effectually conferred by the force of the bare external action, which is acknowledged by them all, what need can there be of a due preparation of mind by the exerciſe of Faith, Prayer, Repentance*, &c? From all which his concluſion is, *that the Roman Doctrine obſtructs the ſincerity of Devotion.* In all which expreſſions, if this Author means, that according to the *Roman* Doctrine no qualification or diſpoſition in the Suſcipient is the *inſtrument* that effects or confers the Sacramental Grace, it is true, but nothing to his purpoſe, or to his concluſion drawn from it, *viz.* That ſuch Doctrine obſtructs Devotion: But, if he means, that ſuch diſpoſition is not the *efficient* cauſe of ſuch Grace, and therefore it is not ceceſſary at all to the effect, (as his words ſound), it is indeed much to his purpoſe, and infers his concluſion; but is moſt untrue. For, many things are neceſſary to an effect, beſides the *efficient cauſe* thereof. To make uſe of an inſtance, himſelf mentions: *Fire* is the only *efficient* of the burning of wood, not the *drineſs* of the matter, yet is *drineſs* in the wood, as well as heat in the fire *neceſſary* to the effect. And one may as truly argue in this, as he doth in the other; If the burning be effectually [*i. e.* efficiently] wrought by the fire, what need can there be of drineſs in the matter: Or, the efficacy [*i. e.* the efficiency] of the fire in its burning doth not at all depend on the qualification of the matter; or, ſuch qualification concurrs not to the efficiency, therefore ſuch qualification is to ſuch effect, no other way, neceſſary.

§. 31. Secondly, Conſider with what truth he relates, p. 206.—*That Catholicks, when ſaying the internal diſpoſition of mind is neceſſary to remove impediments, do not mean*

mean by this internal disposition the exercise of Faith, Prayer, Repentance, &c; *by no means:* saith he[whenas *Bellarmin*, in that Chapter, this Author cites, and therefore read, saith the expresly contrary, and that six or seven times over to this purpose; —*Opus operatum excludere fidem & motum internum ab efficientiâ gratiæ Sacramentalis, non tamen excludere simpliciter fidem & motum internum* [or in other places, *fidem, & pœnitentiam*], *ita ut Sacramenta (ut ipsi calumniantur) conferant gratiam accipientibus ea sine fide, & sine internâ conversione cordis*]: But (saith he) *they mean*: *That there be no mortal sin unconfessed*; [Now, such mortal sin may be confessed without *Faith*, or *Repentance*, or any other disposition to remove the obstacle of such mortal sin: And next,] *That* (saith he) *there be no actual opposition in the will to the Sacrament* [which he explains thus]: *As, for instance, when he is going to be baptized, he resolves with himself that he will not be baptized; or, while he is baptizing, that he will not believe in the Father, Son, and Holy Ghost.* Thus he. Now, if any reflect on what we have proved before, is this ingenuous dealing? Is not this writing *Controversies* for Ladies, for Women, for Laicks, and such as cannot, or, from a contrary interest, will not make a search into the truth of his Relations?

§. 32. See again, what fidelity he useth, *p.* 209. (after his rejecting the common Doctrine of the *Roman* Authors, to search that of the *Roman* Church rather in the Council of *Trent*) in his citing of the Eighth *Canon* of the seventh *Session* thereof to this purpose: That it affirms the Sacraments to confer Grace *ex opere operato* so, as to render Faith, or other dispositions in the receiver needless; and mean-while concealing one half of the *Canon*, that plainly shew the contrary.--- *Si quis dixerit per ipsa novæ Legis Sacramenta ex opere operato non conferri gratiam*, so farr he repeats it; *sed solam fidem divinæ promissionis ad gratiam consequendam sufficere*; this he omits; and the *Sola* is not at all considered by him. As if, from the Catholick's saying, *Sola fides non justificat*, he should prove, that they hold Faith not necessary at all to Justification: What this *Canon* opposeth; and how it is distinguished from the Twelfth; I think I have given a satisfying account before*: Yet, after this, see with what a strange confidence he concludes? *p.* 211.—— *I dare now appeal* (saith he) *to the most indifferent Judge, whether what I objected to them concerning the efficacy of Sacraments, whether the minds of the receivers of them be prepared, or no, were not so far from being a calumny, that there is not so much as the least mistake in it: if the Doctrine of the Council of* Trent *be embraced by them.* Thus he---*Tergens os suum dicit, nonsum operatus malum.* ‖ §. 29.

§. 33. *Bellarmin*, and the *Roman* Writers affirm, that this truth, *That the Sacraments are the instrumental cause of conferring Grace*, is *Divine Revelation*: and *Bellarmin* spends two Chapters in producing the Scriptures that evidence it; and so saith, That the particular way or manner of their conferring Grace is a thing not necessary to be determined, or understood, no more than that of the *Trinity* is, or of several other Articles of Faith. Yet, here see *p.* 204. how solicitous this Author is to be informed of the *manner*, as if the whole issue of the business depended on this; whether the Sacraments be *physical*, or *moral*, *causes*; whether *by a power inherent, or assistant*; whether *they produce Grace, or only the union of it*, &c. and how candidly, he declaims against the imposing such

such absurd, unreasonable, and unintelligible things to be believed; and brings in the *Alcoran*, and his *wit-conferring Cap* to be admitted with the like credulity: But takes no notice, that such *effect* is proved, (or pretended by those *Catholick* Authors) to be *Divine Revelation* (which they will not allow to the *Alcoran*, or to his *Cap*); nor shews he the falsity of such an assertion, in the disproving of their Texts urged for it.

§ 34. The *Roman* Doctors affirm, that, so one be in the state of Grace, and so have the *habit* of *Charity*, and consequently that also of *Devotion*, an *actual* or *sensible* Devotion, provided he use his best endeavor to be so devout, is not necessarily required for receiving the benefit of the Sacrament; (and the reason is given by them, because this indeed seems too rigorous, and would cause too many scruples in men's minds concerning the preparation of a right Devotion). See this matter thus stated by *Arnauld*'s Adversary || who is held to speak the most diminutively of a necessary preparation. ——*This is the Doctrine of the Saints* (saith he) *that a man that hath not the Devotion, and fervor of Charity, he desireth, but seems tepid to himself, is not obliged therefore to abstain from the Communion; provided, he endeavor his best to excite himself to Devotion, and humbly presents himself in hope of benefit thereby.* And again, c. 9. *One often thinks he hath no Devotion, and yet ceaseth not to have it. True Devotion is not a certain facility to apply ones self to it; and a contentment that one resents from it; but it is an effective will and desire to please God.* Now, the Communicant, here, being required by these Doctors to be in the state of Grace, and to use his best endeavor to be also actually and sensibly *Devout*; see how ingenuously this Author conceals these two circumstances, and chargeth on them the admitting persons to the benefit of the Sacraments that are impenitent, and void of any Devotion, *p.* 207. ——*If want of Devotion* (saith he) *doth not hinder Grace being received, what arguments can men use to perswade persons to it? Who will undergo so strict an examination of himself, and endeavor to raise his mind to a due preparation for the participation of Sacraments, if he knows before hand that he shall certainly receive Grace by the Sacraments without it?* [i. e. without an endeavor to raise his mind to a due Devotion. But what *Roman* Doctor teacheth this]? Again, p. 211. *Whether one have any Devotion or no, he is sure of Grace, if he doth but partake of their Sacraments; and need not trouble himself much about Devotion, since his work may be done without it. Never any Doctrine was certainly better contrived for the satisfaction of impenitent Sinners, than their's is.* [representing the *Indevout* and the *Impenitent*, as the same; the Indevout, through infirmity, or through neglect, appearingly, or really, all included].

|| *Arnauld* de la freq Communion. part. 3. c. 1.

§ 35. The like integrity this Author useth in his relation concerning *Extream Unction*, and its *effect*, p. 212. where he saith——*Not so much as the use of Reason is required for the effect of the Blessed Sacrament of Extream Unction.* And then descants || ——*A hard case for those who dye in mortal Sin! For, if they could but express any sign of contrition by the motion of an eye or a finger, all were well enough, and they are sure to receive Grace.* And p. 214. ——*To make all sure at last, the Extream Unction very sweetly conveys Grace into them, whether they be sensible or not.* Whereas, in candid and serious dealing, instead of Jesting, he ought to

|| p. 213.

to have repreſented the *Roman* Doctrine thus: 1. That, for the Application of this Sacrament, the uſe of Reaſon in the Suſcipient is not neceſſarily required, if the perſon immediately before, when having the uſe of Reaſon, appeared *Contrite*, and deſired it. || ——And 2. That all ſuch perſons only, as have that true and acceptable contrition (known only to God) whereof they give external ſigns, do receive Grace, or the effect of this Sacrament, but no other. Let this ſuffice for the Third Point.

|| *See before* §. 27.

§ 36. 4. For the Fourth Point. The *eaſineſs* in the *Roman* Church, by this feat of the *Sacrament's ex opere operato* remitting Sin, and conferring Grace, to change the *Eternal puniſhment* of *Sin*, which is ſurely remitted with the Sin it ſelf, into a *Temporal* one; or to change *Hell-torments* into thoſe of *Purgatory*; and then the eaſineſs of getting out of theſe too, with a little *money*, or *friends*. See *Rom. Idol.* p. 184, 185, 186. The contrary of this, *viz.* That the procuring the pardon of *Mortal* Sin committed after Baptiſme, and conſequently of the *Eternal* puniſhment thereof, (theſe two being always remitted together) is no ſuch eaſie thing, hath been amply ſhewed in the Vindication of the *Second* and *Third* Point. The Subjects of the *Roman-Catholick* Church then are in this matter thus inſtructed: 1. That the due *effect* of the *Sacrament* of *Penance* (repaired unto by ſuch delinquent) is neceſſary to the Remiſſion of ſuch Sin, and its Eternal Puniſhment. 2. That this *effect* is not conferred on all that are Confeſſed, (as this Author ſeems to take for granted that it is †) but only, among theſe, on the rightly pre-diſpoſed by *Faith*, and a true and acceptable *Repentance*. Which Repentance includes not only *ſorrow* for Sin, but an *actual amendment* of Life, and *ceaſing* from *ſin* (where life longer continued): and, for the ſorrow, ---*Sine magnis noſtris fletibus, & laboribus, divinâ id exigente juſtitiâ, ad hanc novitatem, & integritatem* [viz. remiſſion of ſin, and former ſtate of regeneration] *pervenire nequaquam poſſumus*, (ſaith the Council of *Trent* †). 3. That, when all is done, the perſon is not abſolutely certain that he hath attained ſuch a worthy and ſincere Repentance, Contrition, or Attrition, as infallibly receives the effect and benefit of the Sacrament. 4. That, if there ſhould happen any defect therein, the beſt way to *compleat* ſuch *Contrition* (*ad præteritorum peccatorum vindictam & caſtigationem*, ſaith the Council *) is the exereiſe of much *Penance*, and *Mortification*; and the ſureſt *ſign* of ſuch Contrition *compleated*, is, a change of life, and perſeverance therein; and the ſureſt means, again, for ſuch *perſeverance* (*ad novæ vitæ cuſtodiam, & infirmitatis medicamentum*, ſaith the Council †) are *Penances* and *Mortifications*.

4. Of the Eternal Puniſhment of Sin, not eaſily changed into a Temporal.

† *See* p. 206, 498.

† Seſſ. 14. c. 2.

* Seſſ. 14. c. 8.

† Ibid.

§. 37. 5. As to *Penances* their removing or taking away puniſhments, and ſo juſt *Indulgences* of Penance doing the ſame, They are taught;

Firſt, That no ſuch Indulgence relates at all to quitting the puniſhment *Eternal*.

Secondly, That no *Penances* or *Indulgences* are beneficial to the removing any *Temporal* puniſhment, ſo long as the perſon, by his ſin unrepented of, is ſtill liable to the *Eternal*: and, ſuppoſe they were, yet this infi-

nitely greater debt ſtill uncancelled renders the diſcharge of the other not valuable.

Thirdly, That the remiſſion of the *Eternal* depends chiefly on the *ſincerity* of their Repentance and Converſion to God, and *change* of *life*; as hath been ſhewed before. And this thing (*viz.* leſt by any defect of theſe, there ſhould be ſome flaw in the pardon of the *Eternal* puniſhment), keeps all pious Sons of this Church perpetually on their guard (notwithſtanding whatever *Indulgences* are paſſed concerning the *Temporal*) to make good on their part the *conditions* that are required from them for the cancelling thereof. And, if by the Money and Friends this Author ſpeaks of, as a means of evading theſe puniſhments, be meant *Alms-deeds*, and *other men's Prayers*, it is granted; That, both for the procuring *Grace*, and the *Remiſſion* of *Sin*, and of theſe *puniſhments* attending it, they help much. And, in this reſpect, granted again, that the Rich, both as to giving Alms, and by them procuring the interceſſions of ſuch as are relieved, have a great advantage. And very fit they ſhould; having ſo many diſadvantages, and running ſo many hazards from their Wealth other ways. But then, the Poor are no way inferior to them; who, as they want the *one*, ſo are freed from the *other*. And we are told by our Lord, that more Rich incur theſe Eternal or Temporal puniſhments by the *Temptations* of their wealth, than eſcape them by the *Charitable* diſtribution of it.

§. 38. From theſe things it appears, that, how *eaſie* ſoever the releaſement of ſuch puniſhment is amongſt *Catholicks*, it is made much more eaſie, or leſs difficult, among *Proteſtants*. For, 1ſt. For *Sin*, and the *Eternal puniſhment*; if Proteſtants require *Repentance*, *ſorrow for Sin*, and an actual *change*, or reformation *of life*, *Catholicks* (as hath been ſhewed §. 10. &c). require alſo theſe, and much more; namely, a neceſſary repair to the *Sacrament* of *Penance*, *Confeſſion*, *Abſolution*; and, for the greater ſecuring of their *Contrition*, or *Repentance*, of which none can be abſolutely certain, *fletus*, *labores*, Penances, Mortifications, and *dignos fructus pœnitentiæ*; and theſe not only *ad novæ vitæ*
2 Cor. 7. 11. *cuſtodiam*, but *ad præteritorum peccatorum vindictam*. 2ly. For the *Temporal puniſhment*. 1. *Catholicks* hold after the *Eternal* remitted, ſuch a puniſhment to remain ſtill uncancelled; *Proteſtants* deny it, and throw all puniſhment whatever into the Pardon of the Sin; and as ſoon as the ſentence --- *Dominus*
2 Sam. 12. 13. *tranſtulit peccatum tuum* is paſt, clear all accounts. 2ly. *Catholicks* hold many faithful Souls, ſuch as have been more imperfect in their Repentance, and negligent in Chriſtian-duties here, (as it muſt be granted, of thoſe, who all find mercy, ſome are much more than others,) to be detained after death for ſome time in a ſtate of *Purgation*; *Proteſtants* ſend all, (that go not to *Hell*, and the greateſt miſery) ſtraight to *Heaven*, and the moſt ſupream happineſs. 3ly. *Catholicks* make divers *Penances* and *Satisfactions*, impoſed, or alſo voluntarily aſſumed, neceſſary for the diſcharge of ſuch *Temporal* puniſhment, that
1 Cor. 11. 31. by judging of themſelves they may prevent that of God: But *Proteſtants*, by denying ſuch *puniſhments*, have alſo no need of ſuch *Penances*, and ſo releaſe them to their Subjects.

4. And laſtly: If, in ſome of her *Indulgences*, the *Roman* Church is ſaid by them

them to sell these *Pardons* of Temporal Punishments very cheap, the *Protestants* give them to all for nothing. This, of the Fourth Point.

§. 39.

5. Come we to the *Fifth*: The *Roman* Doctrine concerning *Indulgences*; charged by this Author || with many *gross Absurdities*, and as *excusing* Roman-Catholicks *from performing the best parts of their Religion*: i. e. (saith he) *enjoining Penances, accounted among them fruits of true Repentance; severe Mortifications; Fasting; frequent Prayers; and Almes*; * as he there reckons them.

5. Of *Indulgences* beneficial only to those in the state of Grace.

|| p. 518.

* p. 526.

To the Contrary of this, I shall shew to his abused Reader, That neither the Absurdities pretended by him, nor the omission of any necessary Duty, do follow either from the *Roman Doctrine* of *Indulgences*, or the commonly allowed *Practice*.

And First, For the Doctrine of this *Church*; If this *Author* had done her Justice so far as to accuse or question no more than what he found to be her Doctrine in her *Councils* concerning this Point; and, if he had said here for righting the *Church*, what he hath said else-where, † when for his own advantage: *That though some Testimonies of particular persons may be produced* [for several opinions], *yet we must appeal for the sense of this Church, to the Decrees of its Councils*; how many leaves might he have spared from his discourse on this subject as wholly impertinent? Indeed, so compendious, and cautious have the *Church*'s Decrees been in this matter, as that those *Protestants*, who complain at other times of her oppressing their Faith with a multitude of *Credends*, here accuse her silence and reservedness. So *Doctor Taylor* observes in his *Dissuasive*, *. *That because the Doctrines were so dangerous, uncertain, invidious, by the advice of the Bishop of* Modena, *the Council of* Trent *left all the Doctrines, and all the Cases of Conscience quite alone, and slubbered* [or, better, *passed over*] *the whole matter in this Question in general, and recommendatory, terms* ---*That they established no Doctrine, neither curious nor incurious; nor durst they* [i. e. the Council, bold enough in other matters] *decree the very Foundation of this whole matter, the Church's Treasure.* [And so all this our Author's Questions about this *Treasure*, which amount to Ten of the Fifteen *Queries* he proposeth, p. 518. &c, and saith ---*That, when he once seeth those Questions satisfactorily answered, he may then think better of our Doctrine*, are beside the purpose, and to be cancell'd, if he intends only to encounter the professed Doctrine of the *Roman* Church.] But we on the other side say, That these men deal not fairly, who, for defending their discession from the *Church* of *Rome*, and from the Communion of their Fore-Fathers urge such Doctrines, as none, in staying in this Communion, are obliged to maintain; and that, the less this Church hath determined, or required our assent to, in this point, the more freely may any, holding whatever seems to him the most probable, submit to her *Decrees*, and hath the less cause to accuse, or reproach, her.

† p. 209.

* c. 1. §. 3. p. 39.

§. 40.

All then, that the Council hath stated and asserted in this matter is this ||, (as *Doctor Holden*, *F. Veron*, and others have observed, who have endeavour'd, for the frustrating such Discourses as these, to sever points of *Faith* from *School*-Opinions). ---*Indulgentias conferendi potestatem ab ipsomet Christo Ecclesiæ concessam fuisse, atque hujusmodi potestate antiquissimis etiam temporibus Ecclesiam*

|| See Conc. Trid. Sess. 25. Decr. de Indulg.

fiam usam faisse: Hunc usum Christiano populo esse maximè salutarem & Sacrorum Conciliorum authoritate probatum, & in Ecclesiâ retinendum: Eosque Anathemate Synodum damnare, qui aut inutiles esse asserunt, aut eas concedendi in Ecclesiâ potestatem esse negant. This is all the Council hath determined. And, upon this, *F. Veron* in his *Rule of Catholick Faith* † justly contends,---*That no more ought to be proposed to Separatists to be believed, than what the profession of the Catholick Faith, and the General Councils engage them to. That it is sufficient to render one a true Child of the Church, if he submit to these; and that other Questions, wherein the Council is silent, are impertinencies and digressions.*

† c. 17.

§. 41. Now, because the *Council* in this her Decree, we see, defends her present Doctrine and Practice by that of Antient times, and by what is approved in former *Councils*, if we look into Antiquity concerning this matter, we may there easily discover thus much.

1. That severe and long *Penances* were then imposed on grater sinners some way proportionable to their faults; and these not only for satisfaction of the *Church*, and the *Scandal* many times given to it in publick sins, but chiefly for the Satisfaction of *God's Justice*, and appeasing his wrath, for Reconciliation unto Him, Remission of their sins, and Eternal punishment due thereto, and for begetting in them a true and solid Repentance, and *Contrition* for their Sin, and so for saving their Souls. For which I refer the Reader to what hath been said before, §. 16. and the many testimonies of the Fathers collected by *Morinus De Panitent*, l. 3. *c.* 11, & 12,---and *l.* 10. *c.* 24. To which effects these *Penances* were esteemed very advantageous; and though not, as to all of them, any proper Satisfactions, yet a means very beneficial for perfecting the Sinner's Repentance, and Sorrow for sin, and procuring the application to them of the Merits and Satisfactions of Christ: God's *Mercy* and *Justice* still accompanying one another, as in respect of Christ's sufferings, and satisfactions, paid for our sins by Him; so in respect of some temporal sufferings of our own, either freely offered and tendered by our selves, or, if not prevented by these, inflicted on us by God to such a degree, as seemeth meet to his Divine Majesty.

§. 42. 2. We may find; That there were, then, sometimes *Indulgences* granted of such *Penances*, all, or part, to some Persons, thought rightly qualified for them, upon certain just causes of a greater advancement of piety, and God's Glory and Service thereby; either in respect of such Persons private, or some other publick, and greater, good. Which *cause* was thought a sufficient motive for such a relaxation, and prevalent with God for ratifying such indulgent act of the Church-Governors (to whom our Lord hath committed in his stead the power of binding and loosing Sinners); whereby the same punishment of sin, due to the *Divine Justice*, is presumed to be remitted by God to persons, if being, as they appear, sufficiently contrite, upon such *Indulgence* granted, as would have been upon the *Penances* performed: for, else, if such punishment in *God's* Court (and not only that of the *Church*) had not been taken away by them, the *Indulgence*, conceded as a favor, would have been really much to the Penitent's loss; whilst, after it, those heavier punishments remain to be inflicted on, and undergone by, them, from which their much easier Penances (if not indulged)

indulged) would have discharged them: And so this *power* of the *Keys* would have been rather to *Destruction*, than *Edification*.

§. 43. To come to some Instances. Such was St. *Paul*'s Indulgence, or Remission (*in the person of Christ* as he saith, † or by the Commission of *Quorum remiseritis* *) of part of the Penance that was formerly imposed by him upon the incestuous *Corinthian*, as for the scandal given to the Heathen, and the Church, so also chiefly for the *saving of his Soul*, 1 Cor. 5. 5. Yet such remission thereof was not without several just *Motives*, inciting the *Apostle* thereto, and which he judged more acceptable to God; and, so, more effectual for procuring the application of Christ's Merits for this Sinner's pardon, than the remainder of his Penance, had it been fulfilled: such as were the gratifying the Intercessions for this person of the *Saints* in *Corinth*; and preventing their apprehensions of the *Apostle*'s too great *severity*; the *excessive* sorrow and confusion appearing already in the Penitent; and lest perhaps through a despondency of mind he should throw off the *Christian* Faith and abandon himself to vice; in all which the *Apostle* saw *Satan's Wiles*, See 2 *Cor.* 2. 6, 7, 11.

† 2 *Cor.* 2. 10.
* *Jo.* 20. 23.

§. 44. Such, again, were the *Indulgences* used in the *Primitive* times upon several (judged by them) *just causes* moving the Church-Governors thereto, either for the *private* good of the Penitent, or *publick* of Religion. 1st. Such antiently were, in respect of the *private good* of the Penitent; 1. An extraordinary diligence and fervor in their performing Penance, producing in them a great reformation, *&c*; and so this seeming sufficient for quitting the remainder of their debt; in the Indulgment of whom was also a publick good intended, that so the negligent might, hereby, be excited to like fervor, upon hopes of like favor. 2. The pusillanimity, or weakness, or temptations of the Penitent, whereby it was feared, that he might through despair sink under the burden laid upon him, or throw it off his shoulders, revolt to *Heresie*, or *Gentilisme*. 2. In times of great persecution, the better fitting and arming of the Penitent for *Martyrdome*, by his receiving a reconcilement to God and the Church; and, after it, the *Holy Communion*; and the same also was done in his being exposed to any other eminent danger of death, by sickness or otherwise; in which necessity, *Absolution*, and the *Eucharist* were administred, though the *Penance* unfinished: (As still the inability of any further doing Penance, to such persons as are supposed contrite, and otherwise well disposed at the hour of death, is thought a sufficient ground of an *Indulgence*.). 4. Sometimes also some *Heroical* Act of the Penitent was accepted instead of further Penance: As persons returned from *Heresie* were usually received into the Church upon easie terms, and without exacting from them the Penances due to so great a crime, both for other reasons tending to advancement of *true Religion*, and for the great Confusion such persons exposed themselves to in the publick confessing and renouncing their former Opinions; and professing of that Faith, they had before censured and condemned. *Errors*, that prejudice our *understanding*, being with much more difficulty acknowledged by us, than those *Sins*, that are only the exorbitancies of our *Passions*. So sometimes the *Lapsed*, after their having denied Christ, in their returning boldly to confess and suffer for him, were for this indulged all the *Penance* imposed for their former apse. †

† *see* Morinus, l. 5. c. 14.

2. *Again*,

2. Again, Such Cauſes or Motives, in reſpect of the *publick good*, antiently was the honoring of *Martyrs*, (i. e. ſuch who had already ſuffered loſs of goods, limbs, tortures, for the Chriſtian profeſſion, or were impriſoned and deſtined to ſuch tortures) in conceding *Indulgences* of their Penance to ſuch perſons, for whom theſe petitioned, or gave their *commendatory Letters*, or Tickets: and for whom theſe *Martyrs* promiſed their Interceſſions with *God*; and this done by the Church, to ſhew the power and value which ſhe believed ſuch ſufferings and interceſſions to have with *God*; and hereby alſo to encourage many others to *Martyrdom*. Such alſo was the preventing of the growth of *Schiſmes*, and the enlarging of the *Catholick* Faith in the receiving of Hereticks uſually into the Church with much indulgence, and not clogging them with ſuch great Penances as ſuch a Crime deſerved, * to encourage more to come in, and prevent their further infecting of others.

* Ibid. l. 9. c. 8.

§ 45. Now, a ſtrict correſpondence to ſuch *antient* cuſtoms have the *latter* times of the Church obſerved (in their continuing of *Indulgences*) in theſe two principal points; 1. That ſuch *Indulgence* be firſt to a perſon *rightly diſpoſed* by Repentance, ſo far as the Church can judg of it; otherwiſe, without this, as no remiſſion of Sin, ſo no reaſon to expect ſuch divine relaxation of puniſhment to a yet impenitent Sinner. And 2. next, 2. That there be a *juſt* and weighty *Cauſe* for granting it; elſe, it would quite ruine the *Church's* Diſcipline, and abuſe the power ſhe is entruſted with, to remit the Penance, and expect that God ſhould withdraw ſuch puniſhments, and change that ordinary courſe of his juſtice, by which he makes men ſenſible of his hate to Sin, upon any light and frivolous Motives, which may daily occurr. *That there be a cauſe*, I ſay not, exactly the ſame always with thoſe ancient, forementioned, (a thing not neceſſary; for, the Antient alſo, we ſee, were various); but *juſt* ſtill, and judged proportionable to the quality of the Indulgence, as their's was. In latter times then, (after a much remiſſer impoſing of Penances for great crimes, than was antiently, becauſe of the hardneſs of men's hearts, and a reluctance to receive, or bear them; when once *Commutations* of Penances were become more in uſe, and *Abſolution* frequently, in great offences alſo, was joined immediately with Confeſſion, and the *Penance* deferred till afterward); In theſe latter times, I ſay, ſuch Cauſes have been a ſetting the Penitent, inſtead of ſuch Penances declined by him, (which though now not enjoined, yet now are as much, as antiently, due from him, as to the ſatisfying of the Divine Juſtice), upon ſome other acts of piety or devotion, more willingly performable by him; and theſe eſpecially ſuch, as, by their tending to ſome publick and eminent good, may be more acceptable to God, and proportionable to the relaxation of ſuch Penances. Such as are the enjoyning of *Almes*, *Prayers*, *Faſts*, &c, for averting ſome imminent Judgment, or danger from the Church; for the conquering of *Infidels*, and the Church's Enemies, (ſuch was the recovery of the *Holy Land*); for converting of *Hereticks*, for relief of the *Poor*, in ſome time of great diſtreſs; for the building of *Churches*, *Hoſpitals*, or other pious Benefactions, where much neceſſity of them: And, among the reſt, this motive, not the leaſt conſiderable, (mentioned alſo by *Bellarmin de Indulgent*, l. 2. c. 18.) namely an excitement of the people

people to Contrition, and Confeſſion, to Prayers, and doing Penances, now, (when they reject theſe any way proportionable to their faults, and as ſatisfactions of the Divine Juſtice) at leaſt for the gaining of the *Indulgences* (which are by them ſuppoſed a much eaſier relief): the procurement of which *Indulgences* hath been much uſed by many wiſe and Holy Prelates; as, namely, by St. *Carlo Borromeo*, to this purpoſe; and *Ipſo uſu conſtat* (ſaith *Suarez*) *gratiam & favorem Indulgentiarum multum conferre ad Spiritualem profectum fidelium, ut melius ac frequentius à peccatorum vinculis liberentur*; that men, that are not already in the ſtate of Grace, may, by their preparation for the benefit of the *Indulgence*, he brought thereto; and ſo, after a remiſſion of the Eternal puniſhment by their Contrition, and the power of the Keys, be alſo, by this favour, upon ſome pious work, diſcharged of the temporal, or at leaſt of ſome part thereof. Diſp. 49. §. 1.

In theſe two things therefore, 1. a *worthy* perſon to be indulged, 2. and a *juſt* cauſe of ſuch indulgement, the *preſent* uſe of Indulgences runs parallel with the *antient*. And then the preſent difference (which is confeſſed) between the latter and former times, 1. One, that the former were Indulgences of Penances *enjoined*; the preſent of the *ſelf ſame Penances in the ſame meaſure due* to God's juſtice (and to be paid now, as much as then, for obtaining from him a relaxation from ſuch puniſhment;) but, for the Penitent's indiſpoſition, after a long deſuetude of ſuch a practice, not enjoined now, as formerly: 2. The other, that thoſe were uſually granted to *ſome* particular perſons, appearing penitent; theſe indefinitely to *all*, but upon the ſame condition, that they be penitent, (which alſo they muſt teſtify, by their repairing to the *Sacrament* of *Penance*), otherwiſe, they are taught, that they receive no benefit thereby: Now a difference in theſe, I ſay, ſeems to alter nothing in the ſubſtance of Indulgences; and, the one way to be as neceſſary to the conſtitution of the preſent times, as the other was, of the antient. §. 45.

The Church's Doctrine about *Indulgences* thus delivered; As for many other Queſtions, touching the manner how theſe *Indulgences* benefit the receiver, whether by the way of *Abſolution*, or *Solution*; whether with, or without, a Counter-ſatisfaction paid to God's Juſtice: and this when, or how, or by whom, paid, and the like, the preſent Church is no more concerned to ſtate them, than the antient; and what abſurdities therein may be thought to preſs or prejudice the one, will as much the other. In this Author's inquiring, then, from what Solutions, or ſatisfactions, or Church-treaſures, theſe Indulgences become admitted and ratified by the Divine Juſtice, much pains, and his many *Queries* might have been ſpared: the Church herein hath determined nothing; and he, together with *Catholicks*, hath the liberty to take that opinion that likes him beſt. *Doctor Holden* in his *Reſolution* of *Faith*, † written for informing ſuch *Proteſtant* Queſtioners hath told him in this matter---*Cætera etiam dubia ſunt, & à Theologis in utramque partem agitata, Nimirum, An ſit theſaurus aliquis meritorum & ſatisfactionum in Eccleſiâ, cujus diſpenſatores ſint Romanus Pontifex, & reliqui Eccleſiæ Paſtores? An pœna, quæ ex naturâ rei & coram Deo ſolvenda ſit pro peccato, ſive publico, ſive ſecreto, poſſit, ab alio quocunque adimpleri per modum ſolutionis & ſatisfactionis debitæ, quàm ab ipſomet* §. 47. † l. 2. c. 6.

* c. 17. *mel peccatore?* And F. *Veron* in his Rule of Faith * --- *Since* (saith he) *neither our profession of Faith, nor the Council of* Trent *take any notice of this matter, why should we press such opinions, or propose more to them* [Separatists] *than these engage us to?* Here then, if this Author will grant, that there can be no remission of sin, or of any punishment thereof, eternal or temporal, for satisfying in rigor the Divine Justice, but by the application of the superabundant, and infinite merits and satisfaction of our *Lord Jesus Christ*, (a thing which, I suppose, no *Protestant* will deny) no more is desired of him, or any. For the other Treasure of the *satisfactions* of the *Saints*; though it is certain, here, 1. That God may, if he pleaseth, accept the satisfactions of one person for the debt of another (for so he did in our *Lord's*); and 2. again, that, for what is imperfect in the *Saint's* satisfactions, he may compleat it with his Son's; yet I know no *Roman* Divines that do hold any such satisfactions of *Saints* in this matter *absolutely necessary*, but that our *Lord's* alone are *all-sufficient*; and, if the Saint's great sufferings for their Fellow-members (not to be denied) are also thrown into this *Treasure*; this is more to honour them, than that it needs any recruit by them. *Thesaurus Ecclesiæ* (saith *Suarez* ‖) *non est simpliciter necessarius ut Indulgentiæ concedantur, sumque habeant effectum.* And, *Sicut Christus est unicus Redemptor, ita etiam est per se sufficiens sine adminiculo aliorum Sanctorum.* And --- *Non est opus ut adjungantur satisfactiones ex passionibus Sanctorum passionibus Christi, quasi hæ per se non sufficiant. Sed hoc tum gloriosum Christo, a quo est omne bonum Sanctorum, tum ipsis etiam Sanctis perhonorificum*, saith *Bellarmin* *.

‖ De Indulg. disp. 51. § 3.

* De Indulg. l. 1. c. 4.

This said of the *Doctrine*, proceed we to consider the present *Practice* of *Indulgences*, and the great dammage done to Piety and Devotion thereby, which this Author so earnestly chargeth.

§. 48. And here 1st. The Subjects of the *Roman* Church are generally instructed, that no Indulgence can benefit them, as to any remission of the guilt of Sin, as it is an injury and offence done to God; or of the *Eternal* punishment thereof; or, to the making their peace with *God*, with which these eternal pains are inconsistent; but only as to the *temporal*, that is still retained by God after our reconciliation and peace made with him, for the satisfaction of his Justice in some part, which thinks it not fit to let our former wickedness pass altogether free from some temporal *punishment*, (which, if this Author please, he may call *Chastisement*) to shew his hatred of sin, even when he hath received into favour the Sinner. For, as the Council of *Trent*, ‖ --- *Divinam clementiam decet, ne ita nobis absque ullâ satisfactione peccata dimittantur, ut occasione acceptâ, peccata leviora putantes, velut injuriosiora & contumeliosi Spiritui Sancto in graviora labamur.* ☐ Of which ordinary course of God's Justice, even toward those already re-admitted into grace and friendship, he who doubts, may at his leisure consider well these passages of Scripture --- *Numb.* 20. 12. --- 27. 12, 13, 14. *Numb.* 14. 34. --- 2 *Sam.* 12. 10, 13, 14. --- 2 *Sam.* 24. 10, 13. --- 2 *King.* 20. 6, 18. compared with 2 *Chron.* 32. 31. --- 2 *Chron.* 20. 37. --- 35. 22, 23. --- 1 *King.* 13. 22. --- *Exod.* 32. 34. (where, the punishment, threatned verse 10. being remitted, yet others less than that are reserved, whensoever their new sins should provoke the Lord also to remember *the Calfe*). *Josh.* 22.

‖ Sess. 14. c. 8.

22.17.--*Pſal*,89.31.&c.--*Prov.*11.31.--*Pet.*4.18.--*Eccl.*5.4.--*Pſal.*98.8.--1*Cor.* 11.31,32.--1*Cor.*3.15.(which text ſhews a temporary ſuffering to remain alſo in the next world for faults not fully expiated and accounted for here by our judging our ſelves, that we may eſcape the judgment of God. Of which faults,either in their nature, or by our Repentance, and the Sacrament of *Penance* rendred, *not mortal* to us, thus *Cæſarius Arelatenſis* ‖ --*Quicquid de iſtis peccatis redemptum non fuerit illo igne purgandum eſt, de quo Apoſtolus*, &c. *Redemptum non fuerit*, i. e. as he ſaith before, by our Penances ---- *Continuis Orationibus, & frequentibus jejuniis, & largioribus eleemoſynis*, &c. Nor is this poſthume puniſhment, ſince it is revealed and made known to us here, purely vindicative for ſin; but, as other Temporal puniſhments here, deſign'd to excite us to a cleanſing and correcting betimes whatever is ill built by us for fear of it; and, by our lighter penances here, to a preventing it; And, if the preaching of *Hell-tormants* to come may profit us, ſo may thoſe of *Purgatory*): Again,*Matt.*12.32. From which Text St. *Auſtin* collected --- *Sunt quibus, etſi non in iſto, tamen remittetur* [i. e. not for the eternal, remitted always here or not at all, but a temporal pain or puniſhment] *in futuro.* Examples alſo of ſuch temporal puniſhments, avertible or removeable by ſome penal works of our own; and our greater ſuffering from God, changed into thoſe leſſer from our ſelves, See in *Jona* 3.10, compared with 7, and 8. *&c.* --- 1 *King.* 21.29. --- 2 *Chron.* 12.6,7. --- 33.12,13. --- 2 *King.* 7.1. compared with 2 *King.* 6.30. --- 1 *Cor.* 11.31,32. I have quoted here the more Texts, to ſhew that God's *Mercy* ordinarily includes alſo ſome perſonal ſatisfaction, in ſome part at leaſt, to his *Juſtice*, *Juſtitia & pax oſculatæ ſunt* —— *Miſericordiam & judicium cantabo tibi Domine*: that he may be both loved, and feared. ‖ Hom. 8. ‖ De Civ. Dei l. 21. c. 24.

They are taught therefore, that a true *Contrition* in the ſubject (the requiſites of which ſee before §. 10. *&c.*) is ſtill preſuppoſed to the benefit of any *Indulgence*; and that he who hopes any gain thereby, muſt alſo, if in Mortal ſin, by the Sacrament of *Penance*, render himſelf firſt in the *ſtate* of *Grace*: *Contritis & Confeſſis* being the *Condition* on the part of the *indulged*, expreſſed,or implyed, in all *Indulgences*.

§. 49. As for the ordinary expreſſion in theſe Indulgences, promiſing a *remiſſion* of their *ſins*, the firſt of this Author's hard Queſtions, (who asks, how it conſiſts with this Doctrine of *Indulgences* their reſpecting not the fault, but the temporal puniſhment thereof) it is anſwered long ſince by *Bellarmin*, ‖ (and it were well, if this Author with his old objections would communicate to his *Proteſtant* Readers the *Catholick's* old Anſwers; and to the *Catholick* Readers his own Reply, to them:) --- *Id propterea dici, quod indulgentia conjungitur ordinariè cum Confeſſione Sacramentali; & facit, ut qui per Sacramentum pœnitentiæ*, [which is received as a preparation for the Indulgence] *fuit abſolutus à culpâ; per Indulgentiam abſolvatur à pœnâ*; and, that the *Indulgences* ſpeak of the remiſſion of ſins, *quoad pœnam*: Or, as *Suarez*, * —— *Abſolvit a culpâ & pœnâ; non quia Indulgentia utramque tollat: ſed quia, ut habeat effectum, debet ſupponere remiſſam culpam, & ipſa complet totius pœnæ remiſſionem.* ‖ De Indulg. l. 1. c. 7. * De Indulg. Diſp. 50. §. 1.

§. 50. Things ſtanding thus, to what end hath this Author ſought out, and cited ſome teſtimonies of *Roman* Writers? One ſaying ‖ ---*That after Indulgences were* ‖ p. 525.

were grown common, many men did abstain less from evil actions. A second, *That they were only profitable to the Idle and Wicked.* A third, *That true Christian piety was destroyed by them, and that all manner of wickedness did spring from thence; and that men were affraid of committing no kind of sin, when at so cheap a rate they could purchase a remission of them.* A fourth, *That, let men do what wickedness they will, by them they shall be free from punishment*, &c, besides all his own invective stuff from *pag.* 485. to *p.* 499. or §. 3. to §. 8. (where he would perswade his Reader, that the *Roman* Indulgences countenance the *impenitent* to a *continuance* in their *sins*, or promise to them any the least relief as to their *pardon*). I say, what mean all these impertinencies? whenas *Indulgences* belong to none but just persons; and none, but the already penitent and reformed (as *Catholicks* are generally taught) are at all concerned in, or succoured by, them. And it must be by a most *gross* and *highly-culpable* ignorance, if any heretofore have so far mistaken the Church's constant Doctrine of *Indulgences*, as to imagine the least good from them, as to their Salvation, if they either still *continued* in any Mortal sin, or afterward *returned* to it; and, if the pardon of such sin were not first procured from God by a sincere repentance: *There is* (saith this Author, ‖ after his learned Collection of old *Indulgences*) *one odd condition implied in some of these Prayers* (he ought to have said, in *all*), *called being in the state of Grace, the want of which may hinder the effect from them; but a due Confession with Absolution will at any time put a man into it.* But, by his leave, there is another *odd Condition* besides, which *Catholicks* call *Contrition*, or *Repentance*; and, what *Catholicks* mean by it, may be seen before, §. 10. and 23, which this Author (according to his wonted candor) hath left out, and without which his *due Confession and Absolution* signifie nothing; and, if they have this indeed also to put them in the state of Grace, much good may they have of their Indulgence; for also Protestants, and this Author hold this Contrition or Repentance of such a strange vertue, that they admit all into the state of Grace, though unabsolved, or unconfessed, by it alone.

‖ p. 597.

§. 51. What means then such a Tragical clamour against *Roman Indulgences*, as nourishing and licensing men's sins, and as sold dear, and greedily bought [i. e. with almes, and other pious works,] on this account; and at last deceiving the purchaser? whereas, suppose them all utterly to fail, and to be meer frauds, they cannot be said to fail to any such impenitenr Sinners; they fail only to those, that (however this *bargain*, as they call it, proves) are already in God's Grace and favour, and the state of Salvation, and to whom perhaps the very granting such Indulgence (by reason of their diligent preparation for it) was the occasion of bringing them into such a state; and Indulgences fail to these for nothing more, but what the same Indulgences pretend to give, *viz.* the remission of some temporal punishment, upon which failing follows some *dilation*, perhaps, of the possession of their future bliss, whilst their *Contrition*, *Confession*, and the pious Work they do for such an Indulgence, are forth-coming for their *reward*. But *Protestants*, denying any such temporal punishment to remain, after remission of the sin, consequently must affirm,

assirm, that *Catholicks* gain much by what they *do*; and lose nothing at all by what they are *promised*, though the Indulgence utterly fail them.

2ly. As *Catholicks* are taught, that a *right disposition* is necessary in the *Penitent*, so, that, for the *Indulgence*, is also necessary a *just cause*; or motive of granting it, and some way *proportionable* to the quality of the penance that is relaxed by it; *i. e.* a cause prudently estimated more acceptable to God, and sooner procuring the application of our Lord's satisfactions for the remitting of such punishment of sin, than such penances would be. Nothing is more obvious than this in *Catholick* Authors; and, upon this ground, the saying of one *Pater Noster*, or giving the Almes of a penny, or the like, is not thought by them a sufficient cause (where is no other motive thereof) for the Church-Governours thereupon to concede a *plenary Indulgence*. Neither is it here pretended, that all past *Indulgences* of *Popes*, or others, that may be produced, have always therefore necessarily had, or included such a cause; neither are *Popes* maintained infallible in their judgment herein---- *Quia per indiscretas atque superfluas indulgentias* [and, *cur indiscretæ, & superfluæ*, (saith Bellarmin*) *nisi quia otiosæ, inanes, & irritæ sunt?*] *quas quidem Ecclesiarum Prælati facere non verentur, & claves Ecclesiæ contemnuntur, & pœnitentialis satisfactio enervatur, decernimus*, &c. Thus *Innocentius* 3. long ago in the great *Lateran* Council‖. And *Sixtus* 4. having been somewhat prodigal in this kind, recalled many Indulgences formerly conceded by him. See *Extravag. Commun. l. 5. tit. 9. c. 5.* And so *Clement* 8. *effusas nimis Indulgentiarum concessiones restringere aggressus est*, saith *Baronius*†. And, of the possibility of the failing of the *Pope* himself sometimes in this sufficiency of the cause, thus speaks a *Jesuite*‖; *Quamvis Pontifex expresè declararet se moveri propter talem causam, quam reputat sufficientem ad tantam indulgentiam concedendam, non esset infallibile vel causam esse talem, vel (quod consequens est) totam indulgentiam esse validam. Quia talis declaratio Pontificis non est de doctrinâ ad fidem pertinente, sed de quodam facto particulari, quod ad prudentiam spectat; in quo Pontifex non habet infallibilem assistentiam Spiritus Sancti, sed in his tantùm quæ ad doctrinam fidei, & morum spectant.* And, again, *Quamvis Pontifex existimet aut declaret talem causam subesse, nihilominus decipi potest, quia quoad hoc, prudentiâ, & existimatione humanâ gubernatur, possetque etiam humano affectu moveri.* Thus *Suarez*, comparing the *Pope's* dispensing in *Penances* with that in *Vows*. And thus *Estius*‖---- *Si, nullâ rationabili causâ movente, Pontifex vel Episcopus Indulgentiam concederet, existimandum non est, eam alicujus efficaciæ, seu valoris fore.* What a many Jests and Sarcasmes now hath this unserious Writer lost here in playing upon the *Pope's* infallibility in this matter (the chief common-place of Protestants when seeking quarrels), perhaps content to seem *ignorant* herein, that he may shew *wit*? Though, mean-while, the Christian Humility and Obedience in the Subjects of this Church is far from distrusting the prudence, or fidelity, especially of this their chief *Pastor*, assisted with so wise a *Council* in his dispensing these favours; and far from weighing and discussing, whether the cause of such promulgation be sufficient, or no; Which as it is a thing of difficult resolution (where many circumstances are to be considered, that are not so well known to Subjects, and such cause not expressed, or not totally, in the

§. 52.

* De Indul. l. 1. c. 12.

‖ *Can. 62.*

† A. D. 147.

‖ *Suarez.* De Indulg. Disp. 56. §. 3.

‖ In 4. Sent. Dist. 20. §. 9.

Indulgence; for, the pious work may be diverſe from the cauſe, or motive of the promulgation of ſuch a pardon ‖) as, I ſay, it ſeems to be a matter of *difficult* reſolution, ſo the aſſurance thereof (as I ſhall ſhew by and by) is of *little* conſequence.

‖ *See* Suarex De Indulg. Diſp. 56. §. 3.

§. 53. As for *Indulgences* their *Valent quantum ſonant*, the *ſonant* is to be underſtood not of that ſenſe which an illiterate perſon, not well inſtructed, may poſſibly take them in, but with thoſe commonly-known limitations, or ſuppoſitions belonging to them, and particularly thoſe now mentioned. *Valent quantum ſonant.* 1. To perſons rightly prepared; and, 2 if paſſed upon a juſt and ſufficient cauſe; which are, or ought, to be, common *præcognita*, to all that make uſe of them: Scarce any promiſe paſſed amongſt men, but includes ſome condition, which, being commonly well known, is thought not neceſſary to be expreſſed. And, when we find Remiſſion in the *Scriptures* promiſed, in ſeveral places, to *Faith*, to *Almes*, to the *Sacrament*, to the *Love of God*, to our *Forgiving our Neighbor's ſins againſt us*, &c, I hope, we may rightly ſay, theſe Texts *valent quantum ſonant*; and that the Holy Ghoſt in them intends no fraud; and yet ſome other Conditions muſt be underſtood, which are commonly known, and learnt from other Scriptures, without which none of theſe Texts, rigidly and ſingly taken, are true, and valid. If then ſome particular *Indulgences*, upon the defect of ſome condition requiſite to their validity, ſhould fail at leaſt in part of what they promiſe, yet as raſhly, and untruly, as uncivilly, doth our Author therefore pronounce the Promulgator a *Cheat*: Becauſe one may poſſibly be miſtaken without a deſign to deceive; and this Author himſelf, when in a calmer temper, may diſcover a *Medium* between ſpeaking a truth, and cheating, Otherwiſe, it will follow, that himſelf alſo, in all he ſaith, is either infallible, or a Cheat.

§. 54. 3ly. They are taught, that, though perhaps there ſhould be ſome invalidity in an *Indulgence*, by reaſon of ſome defect, in the cauſe, as to the full effect thereof, yet is not the *Indulgence* therefore *totally* invalid; any pious cauſe whatever ſerving for a partial effect; and ſo, that it would prove an overſight in any Chriſtian to loſe this benefit. And, if the releaſment of ſome temporal puniſhment, by the omitting our penances, and the *Indulgence's* failing of its full effect, be not had; yet 1ſt. Some other pious work, enjoined by the *Indulgence*, is performed, which hath its reward: 2ly. Whilſt ſome part of ſuch temporal puniſhment, that remains ſo uncompounded-for, may retard for ſome time one's future bliſs; yet his preparation to render himſelf in the ſtate of Grace, and ſo capable of the benefit of the *Indulgence* (how diminutive ſoever this be), may be of much more conſequence to him, than is ſuch puniſhment uncancelled; whilſt it ſecures the main buſineſs, , *i. e.* his *Salvation*: and, this way, he gains much more by the *Indulgence*, than he loſeth, another. 3ly. It is alſo very conſiderable, that the *Penances* now a-days remitted by *Indulgences* are ſuch, as are due indeed to God's Juſtice, and theſe as great as ever, yet moſt of them are not now impoſed, as formerly they have been; and ſo we ſhould have omitted ſuch a quantity of theſe Penances as is not enjoined (which is the moſt) as much without, as with, our receiving an *Indulgence* for them. And ſo indeed it is but a ſmall penance, that the moſt do forbear

forbear by gaining an *Indulgence*; and as much temporal punishment we may think would remain unsatisfied for, *without* such Indulgence granted to us, as now we become answerable for, by any *defect* in it; and so, if we have no gain by it, neither, is there any great loss; I mean, from our *neglects* in doing *penance* upon the *security* of the *Indulgence*. But 4ly. No loss there is, but a sure gain by it, if we take care both to *perform* all our penances enjoined, (in these latter times, not so burdensome; nor bearing any proportion to those prescribed by antient *Canons*), and also to *gain* the *Indulgence* by doing the pious works it requires for supplying that, wherein our penances that are performed may fall short of the satisfaction due.

If any then shall urge here, that it is difficult to know the true validity of an *Indulgence*, or the sufficiency of its cause, I answer; As it is *difficult*, so (I have shewed here) not much *necessary*.

And, lastly, since *Indulgences* are a priviledge or favour, that none are compelled to make use of, those, who either scruple their *validity*, or fear a *relaxation* of necessary Christian Discipline by them, may let them alone, do their *Penance*, and all is well. And those *Protestants*, who so much dislike them, are welcome to stay in the Communion of the Church, and have none of them. Neither had *Luther* any just cause to run out of the Church, for fear *Indulgences* should have gotten some of his money. §. 55.

4ly. Though, upon the concession of a *plenary Indulgence* none are strictly *obliged* to the performance of any penances, either those enjoined them, or others due for the satisfaction of any part of the Temporal punishment of their sin: Yet 1st. As these penal deeds, such as Almes, Watching, Fasting, and Prayers, are numbred among other good works, that are always very acceptable to, and highly rewardable with, God, and may possess them of an higher Degree of Glory, so all are advised to a frequentation of them still on this account; which *augmentation* of *glory*, and our future reward by these penal, as they are also good, works, is much more to be esteemed, (as *Card. Lugo* observes ‖) than the *Redemption* of any *Temporal* pain by the benefit of *Indulgences*. 2. And, again, as they are any way profitable and requisite to those two ends of *Penances* often forementioned, * as 1 the begetting of a true and solid *Contrition* for sins past, without which had the very foundation of *Indulgences* fails; or 2 the cure of former vicious habits, the moderating of our passions, and prevention of sin for the time to come; a relapse into which in effect as to salvation ruines again what *Indulgences* have formerly procured; and much better were it for the Penitent to forgoe the *Indulgence*, than such Penance, the omission whereof should betray him to be re-enslaved to sin; Here also, I say, he is still advised, especially as he hath more reason to suspect his present estate, to a continuance of such Penances, notwithstanding what-ever favour done him by *Indulgences*. [Of which matter thus *P. Laymann* ‖ out of *Albertus Magnus*--*Consultissimum esse, ut semper tota panitentia* [namely, that is enjoined us] *impleatur, quia plerumque minor, quàm peccatis debeatur, injuncta est per modum medicinæ reservantis à recidivâ; & sæpè incertum, an Indulgentiam lucrati simus* [touched before]; *vel saltem, an ita plenè, ut ab omni pœna immunes existamus.* And---*Panitentiæ, quæ pro peccatis injungi solent, exiguæ sunt, &* *sæpè*

‖ De Sacr. Pœnit. Disp. 27. §. 2.

* *See* §. 16. 17.

‖ Lib. 5. tract. 7. c. 3.

ſæpè tantùm loco Medicinæ ſeu curationis peccatorum imperatæ, quas omnimodo im-
‖ De Indulg l. 3. c. 13. *plere expedit.* Thus alſo *Bellarmin* ‖ in anſwer to *Chemnitius*, urging---*Non de-*
bere relaxari per Indulgentias exercitia virtutum, fructus pœnitentiæ, & novæ vi-
tæ, & carnis mortificationem, alioqui noxiæ & perniciosæ eſſent Indulgentiæ.---De
pœnis ſponte ſuſceptis reſpondemus; non debere eas relaxari, quatenus utiles ſunt ad
novitatem vitæ, & carnis mortificationem; ſed poſſe relaxari quatenus ſunt pœnæ
debitæ peccatis [i. e. poſt novitatem vitæ adeptam]. And elſewhere (ſaith he)
* De Indulg. l. 1. c. 7. *---*Hoc tempore qui ſe parant ad Indulgentias conſequendas confiteri ſolent peccata*
Sacerdoti, & injunctam ſatisfactionem implere; non igitur exiſtimantes, ſibi tan-
tantum injunctas pœnitentias condonari, ſed alias longè majores.

I ſaid here, The Penitent, notwithſtanding Indulgences, is *adviſed* to perform his penances impoſed; but ſome *Roman* Doctors ſay, *obliged*, if ſuch Penances be expreſly impoſed by his Confeſſor, not as ſatisfactory or vindicative for ſin paſt, but as judged by him morally neceſſary for preſerving him from
† De Pœnit. D. 50. §. 2. future. [Of which thus *Suarez* †. *Cùm in Pœnitentiâ injunctâ duplex ratio inve*
niri poſſit, nimirùm vindictæ, & medicinæ præſervantis, quamvis ex vi Indulgen-
tiæ ceſſet ſatisfactio Sacramentalis ſub priori ratione, non tamen ſub poſteriori, ſi ſub
illâ poſita ſit.---Quia Indulgentia tollit debitum; non tamen tollitur materia ſeu
neceſſitas medicinæ. Again, ‖---*Intelligendum eſt per has Indulgentias remitti pœ-*
nitentias impoſitas, ut ſatisfactivæ ſunt, non ut medicinales; quia Indulgentia non
datur in deſtructionem, ſed in ædificationem animarum. And---*His temporibus,*
conſiderato modo quo pœnitentiæ imponi ſolent, raro vel nunquam omittere licet pœ-
nitentias impoſitas propter Indulgentias: quia revera imponuntur leviſſimæ pœniten-
tiæ, & quæ vix ſufficiunt per modum medicinæ]. And that paſſage of *Card. Bellarmin*, *Indulg*, l. 1. c. 7. ſeems much to confirm this; ---*Interdum etiam Pon-*
tifices (ſaith he) *in literis Indulgentiarum præſcribunt, ut Sacerdotes injungant pœ-*
nitentias ſalutares iis, qui indulgentiam conſequi deſiderant ---*Relaxare autem non*
intendunt pœnitentias illas ſalutares, quas jubent imponi]. And thoſe Doctors of a contrary opinion, yet grant an obligation ſtill of the *Penitent's* performing them, though not from the *Prieſt's* injunction, yet from the moral neceſſity of the thing as to avoiding ſin, See *Card. Lugo, De Sacram. Pœnitent. D.* 27. §. 2. who alſo concludes---*Conſulendum ſemper eſſe pœnitenti ut opera*
impoſita, quoad fieri poſſit, adimpleat; nec debere pœnitentias omitti indulgentia-
rum occaſione, quia illa opera impoſita etiam fuerunt a medico ex deſiderio ſalutis,
& quia proſunt ad meritum; quod pluris faciendum eſt, quam redemptio pœnæ tem-
poralis.

§. 57. As *Indulgences* therefore are a great conſolation to Chriſtians in reſpect of the Temporal Puniſhments, or Penances, for removing them, (*longè majores*, as *Bellarmin*, than thoſe enjoined), that they are liable to by their former ſins; ſo are they by prudent Chriſtians made little or no uſe of for the omiſſion of any Penances, they can well perform, in their having a continual eye to the other two ends now named, which muſt be made good for reaping any benefit by an Indulgence; and to the third alſo, for the *advancing* of their future *happineſs*. And this, which is ſaid here, may, I ſuppoſe, ſatisfie the
‖ p. 526. *Objection* of our Author, ‖--- that by Indulgences *Catholicks* are excuſed from doing the beſt parts of their Religion, *viz.* Severe Mortifications, Faſtings

ings, Prayers, Almes, *&c.* Which, 1ſt, If it have any ſtrength in it, holds as much againſt ancient *Indulgences*, as the modern; nor preſſeth it the one more than the other, both theſe remitting the like penal Satisfactions. 2ly. So far as ſuch penal works are neceſſary, as other *good works*, to the purchaſe, or augmentation, of eternal happineſs; or to repentance for ſins paſt; or to leaving off ſin for the future, none are diſſwaded from them by *Indulgences*; but on the contrary, for the ampler partaking of the benefit of the *Indulgence*, are adviſed to, and alſo enjoined, them. *Luther* and *Chemnitius* long ago moved the ſame Objection, and *Bellarmin* long ago gave ſuch an Anſwer, † which this Author, (as his uſe is) inſtead of confuting, conceals. † De Indulg. l. 2. c. 1. and l. 2. c. 13. §. 58.

5ly. It ſeems alſo reaſonable (for which ſee *Eſtius* in 4. *Sent. diſt.* 20. §. 10. and *Layman Moral. Theol.* l. 5. 7. *tract.* 5. c. and the Authors referred to by them), ſince a much greater Penance by a plenary *Indulgence* is remitted to one, than to another, as ſuch is a greater ſinner; or, being an equal offender, hath formerly done leſs Penance for his ſin; and conſidering that the *pious works*, enjoined, are not varied proportionably to the different debts of thoſe perſons, who are by the *Indulgence* equally releaſed, reaſonable, I ſay, That there be ſuppoſed in the Suſcipient (to obtain the full effect of the *Indulgence*) a proportionable preparation, mortification, and degree of Contrition, to diſpoſe him for it, according to his greater offences formerly, and ſmaller humiliation for them; [To this purpoſe, *Bellarmin*, || on St. *Cyprian's* ſaying **___ Quàm magna deliquimus, tam granditer deſleamus*, comments thus—*Non ſignificat dolorem abſolutè offenſioni æquandum eſſe, quod fieri non poteſt; Sed proportionem illam inter peccata & dolorem de peccatis eſſe debere, ut de majore peccato magis, de minore minùs doleamus.* And || *____Periculum eſt, ne homo ſe ipſe fallat, & dum in ſe acrem & intenſam contritionem excitare non ſatagit, revera ne appreciativè quidem toto corde crimina deteſtetur.* And—*Non negamus* (ſaith *Lugo* || in anſwer alſo to the Fathers) *expedire, ut peccator conetur ſummâ intentione dolere, ut certior ſit pœnitentia*, &c; *In quo ſenſu debent accipi Patres, qui Summum dolorem exigunt.* —And *Concil. Trident.* * —*Sanè & Divinæ Juſtitiæ ratio exigere videtur, ut aliter à Domino in Gratiam recipiantur qui ante Baptiſmum per ignorantiam deliquerint; aliter verò, qui ſemel à peccatis & Dæmonis ſervitute liberati, & accepto Spiritus Sancti dono, ſcientes templum Dei violare, & Spiritum Sanctum contriſtare non formidaverint.* Which reaſon ſeems to hold as much for ſorrow for ſin, as for ſatisfaction; eſpecially, if we conſider the like expreſſion, *Ibid.* c. 2. —*non ſine magnis noſtris fletibus & laboribus*, &c.] || De Pœnit. l. 2. c. 14. *In Serm. de Lapſis. || Ib. c. 11. || De Penit. Diſp. 2. §. 7. *Seſſ. 14. c. 8.

Reaſonable alſo it ſeems, that, where the pious work is indefinitely propoſed, as, for inſtance, the giving of Almes, without any certain quantity expreſſed, this work ſhould be performed to ſuch a degree, as ſeems more to ſute with the greater favour any one receives; knowing this, that the diſpenſations of God's Mercies by the Church-Governours (who are entruſted in them, as Stewards, and not as Lords) ought to be adjuſted, as much as may be, to the receiver's different capacity thereof. And, if it be ſaid here, that this leaves one uncertain of a due preparation, and ſo, of the full

full effect of the *Indulgence:* I answer, that every one is left uncertain in a greater matter, than this, respecting *Indulgences*; namely, in his having a true *Contrition*, and being in the *state* of *Grace*.

§. 59. Here, then, we see Motives enow, (without denying Indulgences *valere quantum sonant*, as it is expounded before, and this language is ordinarily understood), for *Bellarmin's* prudent man both to receive and make use of all the *Indulgences* he can procure, nor lightly to distrust either the judgment or fidelity of those to whom our Lord hath committed the dispensing of them; and that also, 1 for the non-certainty of his own due preparation, and 2 the danger of a relapse, and 3 the advancing his justification and future reward, and also 4 as the *Indulgence* may possibly not be grounded on a cause sufficient, as to the total effect thereof; that, I say, for some of these reasons —— *Simul* [*i. e.* together with his making use of the *Indulgence*] *etiam studeat dignos pœnitentiæ fructus ferre*, [which clause this Author omits] *ac pro suis peccatis Domino satisfacere.* Of which the *Cardinal* gives these very reasons in the same Paragraph, *Ad tertium —— Quia* (saith he) *potest fieri, ut aliquando Indulgentia non sortiatur effectum, ob defectum ejus qui illam suscipit; vel ob defectum authoritatis in eo, qui illam concedit; vel ob defectum causæ. Et Christianus populus non ignorat ad fidem pertinere, quòd sit in Ecclesiâ potestas indulgentias concedendi; non autem, quod in particulari non possit fieri, ut indulgentia vel non sit rata, vel non prosit.* As he saith elsewhere of receiving the Sacraments —— **Quia nemo certò scire potest se veram contritionem habuisse; itaque, ut quis de adeptâ indulgentiâ securior sit, debet etiam omnia illa remedia adhibere, quæ Deus ad peccata purganda instituit.* Which Reasons of the *Cardinal* our Author, (making his prudent man, for several pages, the subject of his mirth) instead of refuting (as his custome is) omits. For, indeed, they would quite spoil his sport.

Bellarm. de Indulg l. 1. c. 12.

*De Penit. l. 2. c. 14.

§. 60. 6. For several *Abuses* that have been, or are still, found in the *use* of *Indulgences*; As they are by *Protestants*, and by this Author particularly, much exagitated, so they are by *Catholicks* confessed, and deplored. *Innocent* the 3d. in the great *Lateran* Council held *A. D.* 1215. *Can.* 62. complains of *Indulgences undiscreet and superfluous*, [i. e. *inanes & irritæ*, saith *Bellarmin*] *quibus pœnitentialis satisfactio enervatur*; and of the mis-behaviours of the *Questors*, or Collectors in those days. *Clement* the 5th. in the *Council* of *Vienna*, held *A. D.* 1311. censures the evil practices of those times much more. † Part of which *Constitution* I will here transcribe; to shew the Reader, that the blame, laid on the *Pope* and the *Church*, was the fault of the wicked Ministers and under-Officers of the inferior *Clergy*, to whom the publishing of *Indulgences*, and collection of the people's Almes for some publick pious uses, was committed; and that *Indulgences*, as by these, as well in their Sermons, as collections, mis-represented to the people and perverted, are so much inveighed against by several *Roman* Writers. --- *Cùm aliqui* (saith he there) *ex hujusmodi Quæstoribus*, [of whom he said a little before,--- *Illos in suis prædicationibus simplices decipere, & aurum extorquere in animarum periculum, & plurimorum scandalum*] *sicut ad nostram audientiam est perlatum, non sine multâ temeritatis audaciâ, & deceptione multiplici animarum, indul-*

† Constit. Clement. l. 5. tit. 9. c. 2.

gentias

gentias populo, motu ſuo proprio, de facto concedant; ſuper votis diſpenſent; à perjuriis, homicidiis, & peccatis aliis ſibi confitentes abſolvant; male ablata incerta (datâ ſibi aliquâ pecuniæ quantitate) remittant; tertiam aut quartam partem de panitentiis injunctis relaxent; animas tres, vel plures parentum vel amicorum illorum, qui eleemoſynas eis conferunt, de purgatorio (ut aſſerunt mendaciter) extrahant, & ad gaudia paradiſi perducant; benefactoribus locorum, quorum Quæſtores exiſtunt, remiſſionem plenariam peccatorum indulgeant; & aliqui ex ipſis eos à panâ & à culpâ (ut eorum verbis utamur) abſolvant. Nos, abuſus hujuſmodi, per quos cenſura vileſcit Eccleſiaſtica, & clavium Eccleſiæ authoritas ducitur in contemptum, omnimodè aboleri volentes, inhibemus, &c. Laſtly, the Council of *Trent*, ‖ after the loſt labour of ſeveral precedent *Councils* to reform theſe perſons, (who alſo gave ſo great ſcandal to *Luther* and his followers) quite abrogated this *Office*, and the *priviledges* belonging thereto; and hath committed the publiſhing of ſuch *Indulgences*, and collection of Charities to the *Ordinary* of the place, and two of the *Chapter* joined with him, to be done *nullâ prorſus mercede acceptâ*; i. e. when theſe Alms are directed to ſome certain publick work; and not left to the people's own diſtribution of them, to what poor and neceſſitous perſons themſelves think good, in ſuch a quantity, as every one's devotion ſhall move him to; as in many *Indulgences* they are; where we ſee, that all the *Sales*, *Harveſts*, *Trading*, *Avarice*, *Cheating* of the *Pope* and his *Huckſters*, occurring almoſt in every page of our Author's diſcourſe, comes only to this; the relieving of ſome poor, and the occaſioning of ſome deeds of Charity to the rich, where themſelves judge it beſt beſtow'd. And doth this Author think, in this liberty he takes to ſay what he pleaſes, that, if words ſpoken, words alſo printed, and thoſe ſomewhat more than ῥήματα ἀργὰ ſhall not be called to an account? But, ſuppoſe it be a Collection of the people's Charity for ſome publick work, as the building of a *Church*, or *Hoſpital*, the maintaining of a *Juſt War* againſt ſome Enemy and oppreſſor of *Chriſtianity*, and this amounting to ſome vaſt ſum of money; may every one therefore take the liberty to charge the *Pope*, or the Church's *Prelates* with fraud, covetouſneſs, putting all, or a great part thereof in their own Coffers, and pretending only, not intending, a publick benefit, at pleaſure, and without proof? Or, think this a ſufficient ground, if he can find any malecontented *Catholick* that hath ſaid ſuch a thing before him? Or, this being a truth, may he therefore deny the lawfulneſs of *Indulgences*, and defame the *Church* that allows them, upon ſuch a *Perſonal* fault?

‖ Seſſ. 21. c. 9.

Mat. 12. 36.

Perſonal abuſes in *Indulgences* are granted, whilſt the Doctrine and Practice allowed by the Church are juſtified. A good *Catholick* this Author may be, and be obliged to believe, no more than now he doth, ſeveral things, which in this diſcourſe he eagerly oppoſeth. Doth he condemn conceſſions of *Indulgences* for *frivolous* cauſes, and ſome ſlight work? So do the Catholick Authors. And doth he not hold the *Pope's* judgment to be *infallible* in theſe? Neither do they. Is he for no *Treaſure* of the *Church*? If the infinite and inexhauſtible treaſure of the Merits and ſatisfactions of our *Lord Jeſus Chriſt* be only allowed by him, the *Roman* Divines hold no

§. 61.

other Treaſure *neceſſary*. Will he have *Indulgences* only remit *Canonical Penances*? Thoſe Authors, that hold ſo, are not cenſured by the *Roman* Church. Doth he think, that ſome of the *Roman* Doctors, in their ſtating of *Indulgences*, having ſwerved from the Doctrine of the *ancient* Church? He may enjoy the Church's Commnnion, and hold with others of them thoſe tenents that pleaſe him better. I have here frequently quoted ſeveral of them, to ſhew that nothing here ſaid by me is *ſingular*. Doth ſuch a frequency of *Indulgences*, as ruines *Church-Diſcipline*, and renders the *Power* of the *Keys* contemptible, diſpleaſe him? So doth it the *Council* of *Trent*, || (deſiring a greater moderation therein, and a reduction to the pattern of Antiquity): So hath it likewiſe done ſeveral *Popes*, as is ſaid before. Doth he deteſt the baſe Arts, and miſ-informations of the people, for filthy lucre's ſake, promiſing them much more than *Indulgences* extend to, or the Church's Doctrine warrants? So have *Councils*, and *Popes*, as I have ſhewn, cenſured and endeavoured to ſuppreſs them. Are ſuch complaints of the abuſe of *Indulgences* made now? So were they in St. *Cyprian*'s time. Of which he ſaid *---*Irrita pax: pernicioſa dantibus, nihil profutura accipientibus.* And --- || *Ea concedere quæ in perniciem vertuntur, decipere eſt: nec erigitur ſic lapſus*, [from the *Indulgence*] *ſed per Dei offenſam magis impellitur ad ruinam.* But not, therefore, for ſuch abuſes, the uſe of *Indulgences* to be abrogated. To conclude; the preſent *allowed practice* of *Indulgences*, by occaſioning the examinarion of men's Conſciences, and a ſenſe and ſorrow for their ſins, a repairing to the Sacraments, and performing many Penances, ſeems rather to improve *Chriſtian Diſcipline*, (as the times are now degenerated from the ancient) than to impair it; And ordinarily, by the *Indulged* his diſpoſing of his own Alms, this practice is ſufficiently cleared from Coveteouſneſs, Bargains, Sales, Cheating, this Author's main charge. Again, the *Doctrine* of the *Church* concerning them is very compendious, and general: Nor is there any part of this Author's Book, wherein ſo much may be granted him, without violating any thing taught by *It*. And, as no Point commonly is more baited by *Proteſtants*, than this of *Indulgences*, ſo none ſeems to afford them leſs pretence of diſcontent, or to give leſs cauſe of departing from the Church's Communion; (yet this is ſaid to be the firſt, that occaſioned that of *Luther*, and the Reformation); ſince it is a *Privilege*, or Favour, that none are *compelled* to make uſe of, and thoſe who have any fears, or ſcruples concerning it, and therefore wonld have no *Indulgences*, may let them alone, do their Penances, and all is well.

§. 62.

And here I might well paſs by the Fifteen *Queſtions*, every one alſo containing many *Sub-Queſtions* in it, with which this Author || concludes his Diſcourſe of *Indulgences*, and ſaith, the *Roman* Doctrine of *Indulgences* with a touch of theſe *flies in pieces like a Glaſs-drop*, (though this Doctrine hath been touched by the chiefeſt of theſe *Queſtions* long ago, asked by *Luther*, *Calvin*, *Chemnitius*, and others; and the *Catholick's* Anſwers to them, ſeem to have made them vaniſh away like ſo many water-bubbles: Neither hath this Author, for all his terrible and deſtructive touches, had the courage to touch theſe *Anſwers*). Theſe, I ſay, I might paſs by, having already ſpoken

to

§ Seſſ. 25 Decr. de Indulg.

* Serm. de Lapſis.

|| Epiſt. 11. Ad Martyres & Confeſſor.

|| c. 6. §. 9. p. 51. 8.

to all that ſeems material, and pertinent therein, in the precedent Diſcourſe. Beſides; He that maintains a thing as a point of his Faith, cannot therefore reaſonably be obliged to reſolve all manner of *Queſtions*, that may be put concerning it; It is ſufficient, that he hath a good evidence of ſo much, as he doth, or is obliged to maintain; or, as the Church hath determined. Many queſtions may be asked, wherein there appears not light enough for giving a certain reſolution; and this anſwer only needs be returned to them, that, to maintain all that the *Church*, or our *Faith* requires, it is not neceſſary to anſwer them. Many Queſtions there are concerning *Indulgences* ſtated *Pro* and *Con* by learned *Catholicks*, whilſt all of them agree in the lawfulneſs and benefit of them; and, who doubts of the *Holy Trinity*, becauſe he cannot clear all difficulties about it? Biſhop *Andrews* thought it a good Anſwer to *Bellarmin* concerning the Real Preſence, —— *Præſentiam credimus non minùs quàm vos veram. De modo præſentiæ nil temerè definimus:* And eſpecially this liberty may be claimed, when this Author is in ſuch an unſerious and drolling humour, with which, in ſuch ſacred matters, his Adverſary hath no inclination to a correſpondence, asking ſuch *Queſtions* as theſe: *What ſatisfaction God's Juſtice receives for remitting a temporal puniſhment upon an Indulgence granted, where, when, how, by whom, it is paid? in what way the payment is made? whether ſo much* Qu. 14. *ready caſh of the Church's Treaſure* [i. e. of our Lord's ſufferings for us] *is paid down upon the nail, according to the proportion of every one's ſins,* [or temporal puniſhment]; *or, God is told, where ſuch a treaſure lies, and bid go and ſatisfie himſelf for ſo much as is to be diſcharged of the Debt?* But, indeed, ſuch extravagant Interrogatories made in theſe Spiritual matters, as if the Church's treaſure were kept under lock and key, and counted, like money, out of a bag, are rather to be contemned, than replied to. Yet, that this Author may not pleaſe himſelf too much therein, or his *Proteſtant* Reader over-value them, I ſhall return to them briefly that which I conceive ſufficient to undeceive him, (giving here only the ſum of them, and leaving the Reader to view them more at large in the Book).

To the Firſt. *Why in a plenary Indulgence the expreſſion runs, Remiſſion and Pardon of all their ſins, when the Indulgence relates only to the Temporal puniſhment thereof?* The Anſwer is ſet down before §. 49. *Remiſſion of ſin* is mentioned in the Indulgence, becauſe an Indulgence always ſuppoſeth remiſſion of the ſin (*quoad culpam* or *offenſam*), and of its *eternal* puniſhment by the uſe of the Sacrament of Penance, that is joined with the Indulgence; and then it compleats all *quoad panam* too, in remiſſion alſo of the *temporal* puniſhment. § 63. Qu. 1.

To the Second. *How any puniſhment of the fault can be ſtill due, when the fault is already pardoned?* R. One would think our Author had never heard of *Reatus culpæ*, and *pœnæ*; or, rather, he knew, the Lady had not. By Remiſſion of the *Sin*, *Catholicks* mean, of the Enmity it puts between God and the Sinner, whereby he is again received into his favour, with which is alſo always neceſſarily joined the *remiſſion* of the *Eternal Puniſhment*; the retention of which cannot conſiſt with our reſtitution into his friendſhip, as the retention of ſome temporal puniſhment may. The ſin then, as to this *enmity*, *wholly* § 64. Qu. 2.

pardoned, yet, as to its punishment, is remitted only in *part*; and in part still un-remitted, and to be answered-for. As a Parent, straight, upon a Child's confession of a fault, moving him to pity, re-admits him into his lost favor (which we call forgiving his fault; and do learn this Language from what *Nathan* § *Sam.* 12. 13. said from *God* to *David*, confessing—*Dominus transtulit peccatum tuum*) but nevertheless, after this, for many good ends, corrects him for it, as *God* did *David*, ver. 14. ---*Propter hoc, filius qui natus est tibi*, &c. And so saith the ‖ *Ps.* 98. 8. *Psalmist* of the Children of *Israel* in the Desert ‖ ---*Domine Deus noster, tu propitius fuisti eis*, [there is pardoning the sin, and yet], *& ulciscens in omnes adinventiones eorum*, [i. e. the temporal punishment of their pardoned sins he there inflicted on them, not entring into the Land of promise, *&c*]. Perhaps this Questioner may better comprehend this, if I set it him down in the Explica- * Exam. Conc. Trid. part. 2. De Satisfact. tion of a *Protestant*, *Chemnitius*.‖—*Fide propter Christum, accipimus simul remissionem culpæ & pœnæ æternæ. Sed, quod ad pœnas temporales in hac vitâ attinet, post acceptam remissionem peccatorum subjiciuntur* [justificati] *in hâc vitâ vel communibus calamitatibus, vel peculiaribus pœnis propter certa seu privata quædam peccata. Ut Adam, David, Populus Israel, Miriam. Testantur idem calamitates Baptizatorum post Baptismum. Ostendunt etiam Scripturæ exempla, Deum aliquando & post reconciliationem, seu remissionem, quibusdam singulares pœnas ob peccata in hâc vitâ imponere, quanquam hoc non sit universale.—Scriptura etiam dicit, de reconciliatis; Corpus mortuum est propter peccatum*, Rom. 8. And 2. Reg. 12, *Quia fecisti hoc*, &c.—*Non quasi Deus illis nondum satis sit reconciliatus, seu aliquid offensæ retinuerit, etiam post datam remissionem peccatorum; Sed illis imponuntur ad castigationem sui, & ad exemplum aliorum: Ne, acceptâ reconciliatione, obliviscantur, quanta sit abominatio peccati, & quæ magnitudo iræ Dei adversus peccatum.* Thus he.

§ 65. To the Third. *What temporal punishment remains to be satisfied for by us, from which we may be freed by Indulgences?* R. We can be freed only from Qu. 3. those temporal punishments by *Indulgences*, from which we may by our *Penances*. If asked, from what temporal punishments our penances may relieve us? I answer; from such, as God purposeth to inflict on any here, or hereafter, in this world, or the next (if he spare us here), in relation to our particular personal and actual sins, unless our own penances and humiliations do prevent them. But, then, speaking of this present life, where many sufferings and afflictions happen to Christians upon many other accounts, than the punishing and chastising them for some former sins; and where some of those also, that are inflicted for former sins, may be not upon any humiliation or penances avertible; which, or of what kind those be, that are avertible; or whether of any kind some, but not others; God only knows, not we. As for Death taken in general, it is a punishment of Original sin, not removeable by Penances; but, for any thing we know, a premature, or some other kind of death, to some particular persons, may. Mean-while, that Penances, Humiliations, Fastings, Watchings, Prayers, Alms, *&c* (such as the *Ninevites* used) may rescue us from some temporal punishments for our sins, that God would otherwise inflict, surely this Author will not deny; For, the *Protestants* to such an end appoint certain days of Humiliation. I now then demand

demand of him, Whether such our humiliations free us *from all temporal punishments, or only some one kind? Whether diseases, pains and death, be not part of the temporal punishment of sin; and whether men may be freed from these by such humiliations? Whether from the effects of the Justice of God in extraordinary Judgments? if not, how can a man* by such humiliations *be said to be freed from the temporal punishment of sin, that is as liable to it as any one else?* The answer here, fitted to our *humiliations* and *penances*, will serve as well for *Indulgences* from such penances. And so I leave his own Answer to satisfie his own Objection.

§. 66. Qu. 4.

To the Fourth. *If freed from only one sort of the temporal punishment of sin, what sort that is; that the Indulged may know, what punishment he is freed from?* R. The answer to the former Question satisfies also this. I say, then, again: The freedom is from such temporal punishment of sin, as the Divine Justice purposed to inflict, unless prevented herein by our penances. I add here, which punishments, *what*, or *how many*, they shall be, as none can tell the Indulged, so neither is he concerned to know; he certainly gaining by the *Indulgence*, so long as the pious work performed by him is of a less value, than the punishment remitted to him, However the *Roman* Authors be divided in opinion, all maintain to the truly penitent a *certain* benefit by a *lawful* Indulgence.

§. 67. Qu. 5.

To the Fifth, *If it be from Canonical Penance that one is freed, whether be be wholly freed from the obligation of that, or no? and, if he be, what power the Priest hath to enjoin Penance after it?* [i. e. as I understand him, after a person is admitted to the benefit of the *Indulgence*]. I Answer: After the gaining of the *Indulgence*, the *Priest* hath no power to enjoin any more penance for sins committed before it, *i. e.* in order to the satisfaction of any temporal punishment due thereto.

§. 68. Qu. 6.

To the Sixth. *Why the satisfaction of Christ might not as well remit the temporal punishment at that time, when the fault is remitted upon the account of this satisfaction, as afterward by Indulgences?* R. It might, had God so pleased to remit to sinners, offending him more highly by a relapse from their Baptismal Grace, those their sins, and all the punishments by his Justice belonging to them, at once. But that the Divine Wisdom, for many good ends, *de facto* doth not remit all the punishment together with the sin, appears from the Texts alleaged before §. 48.

§. 69.

This to his six first *Questions*, wherein he seems a little more serious. The other Nine, that remain, are all spent about the Church's *Treasure*, as it relates to the satisfying the Divine Justice for the *Indulgences* conceded by the Church; To all which it were sufficient to return him that little short answer of Doctor *Holden* mentioned before: ‖ *——Cætera omnia dubia sunt*, &c. *—— Nimirum, an sit thesaurus aliquis meritorum & satisfactionum in Ecclesiâ, cujus dispensatores sint Romanus Pontifex, & reliqui Ecclesiæ Pastores.* The Council of *Trent* (as Doctor *Taylor* observes) hath said nothing of such a *Treasure*: neither is it more necessary to be disputed now, as to the benefit of *Indulgences*, than in Saint *Cyprian's* time. There was no remission, then, or now, from any pain or penance of sin, but through the *merits* and *satisfactions* of our *Lord*; and either their Indulgences are liable to the same Questions, or, our's exempt. And thus

‖ §. 47. De resol. fidei l. 2. c. 6.

thus I might dismiss all the following. But, because they may not seem to some of greater concernment, or gravity, than indeed they are, I shall also consider them. And, this Treasure being said to consist partly of the *satisfactions* of our *Lord*, partly of his *Saints*, I shall apply my self first to those things that are questioned by him concerning our Lord's satisfactions, in his 7, 8, 9, 14th. Questions; and then to those concerning the Saint's in Qu. 10. 11. 12, 13.

§. 70. Concerning the former of these *satisfactions*. This is certain, that the great, rich, and inexhaustible Treasure of Christians, and of the Church, (I call it the Church's Treasure, because our Lord dispenseth it by the Church's Ministry) by which our Redemption from Sin, and all its punishments, is purchased, are the *Merits* and *Satisfactions of Christ*. And this Treasure is not disbursed and laid out promiscuously for all sinners whatever, but those only, on whom, rightly prepared and disposed, the Successors of our Lord, by his appointment, do confer the Sacraments, instituted by him for remission of sin. Here, therefore, we will suppose this Sacrament to be *Baptisme*. Upon the administration whereof, to the baptized, by the Ministry of the *Clergy*, are applied the Merits and satisfactions of Christ tendred to, and accepted by, *God's Justice* for the remission of their Sins, and all punishment thereof, Eternal, or Temporal. No *Protestant*, I suppose, gain-saying this, Now I beg leave to return, to this Author, his own *Questions*, the better to make appear the great levity and vanity of them; only changing the subject, and asking them not concerning *Indulgences*, but *Baptisme*; wherein this Author must grant this Treasure of our *Lord's* satisfactions, to the rightly prepared, to be applied for remission of sin, and its punishment; so that they may every whit as well be asked of the one, as of the other. And, then, what Answers he thinks fit to give concerning the one, he and his party may take the same also for the other. And, if he will warrant them for satisfactory, I hope he will think better of the *Roman* Doctrine concerning the *Church's Treasure*, according to his promise ‖.

* p. 524. §. 71. Qu. 7. To begin, then, with the Seventh Question. Here, presupposing that our Lord's satisfactions are infinite, and not so exhausted by the discharging to God's Justice the debt of the sins, and punishments, of all those baptized hitherto, but that there remains great plenty of them that may still be applied in the *baptisme* of others, and still be redundant; this, I say, being true, and clear, I desire this Author would tell me, (repeating here the particular interrogatories of his 7th. *Question*) *How, here, the parts of Christ's satisfaction come to be divided into that which was necessary*, for those already baptized, *and that which is redundant still* for others; and part of these be *necessary to satisfie for the fault*, another part redundant, or remaining, *to satisfie for the temporal or eternal punishment thereof*? *Whether* in general *Christ* in his Passion and Sufferings *did any more than God required*? *Whether any thing* of that, all *which God required, can be said to be redundant*? *If there be, how some part comes to be applied* already, *and the other to remain still* for others *in the Church's Treasure*? *What parts can be made of an infinite and entire satisfaction*? [Where note; that, speaking of the application of our *Lord's* satisfactions, part, or the whole, no other language is, or needs to be used in *Indulgences*, than in *Baptisme*. Let the entire satisfaction of our Lord be applied to one Sinner in *Baptisme*, so as it remains entire

entire alſo ſtill, for another; and be applied entire for remiſſion of ſin in Baptiſme, ſo as it remains entire alſo for remiſſion of the puniſhments belonging to ſin, temporal, or eternal; and, after all, that ever hereafter ſhall receive baptiſme, that it remains entire ſtill, (becauſe infinite), for infinite more perſons, if they were in being; and that it be ſo beſtowed entire already, that ſtill it remains entire to be beſtowed; and all is well. For, as *Suarez* * anſwers to the ſilly queſtion, In what place this Treaſure is kept?——*Res ſpiritualis eſt & moralis, non in materiali loco, ſed in divinâ acceptatione & præſentiâ exiſtens:* ſo may I concerning its parts; *Res ſpiritualis eſt, non habens partes*, &c. And it is this Author here, in making ſuch queſtions, troubles us with theſe Notions; How it is divided? where kept? when, and how much, paid? &c. To proceed now in his queſtions] *And if ſo little be neceſſary* for all already baptized, *what needs ſo much redundant* for remitting any ſin or puniſhment of others, that ſhall be baptized hereafter?

* De Pœnit. Diſp. 51. §. 5.

§. 72. Qu. 8.

Come we to the Eighth. Here we ask; *Whether all the ſatisfaction of Chriſt taken together was not great enough to remit the eternal puniſhment of the whole world*, as well as of theſe that are, or that ever ſhall be, baptized? *If it were, whether all the redundant parts of that*, which would have redeemed the reſt, ſince not all, but a very ſmall part of the world is, or ſhall be, redeemed, or baptized, be caſt into the Church's treaſure too? *and who hath the keeping of this treaſure, and what uſe is made of ſo much treaſure* beyond what all that ever were, or ſhall be, baptized do ſtand in need of; and which, as remitting the eternal puniſhment, is *much more uſeful, than that which ſerves only to remit the temporal* in Indulgences? *And what account can the Church-Governors give, if ſuffering ſo vaſt a part of the Church's treaſure to lie idle, and make no uſe of it for the benefit of thoſe that need it*; namely, of all that part of the world to whom it is not already applied? [Mean-while this Author may know, that the Church-Governors do take their beſt care, that none do want this application, who need it, and are rightly diſpoſed for it; and where God hath made any promiſe to ratifie their act].

§. 73. Qu. 9.

The Ninth Succeeds; In which we further enquire; If our Lord's Succeſſors have committed to them the cuſtody and diſpoſing of ſuch a treaſure of Chriſt's merits and ſatisfactions to the rightly diſpoſed, in their adminiſtration of the Sacraments, *why may they not, if they think of it, procure another mighty treaſure of the abſolute power of God, which is never uſed, as for making new worlds*, &c? *And may they not by the help of this* Treaſure of God's power *deliver Souls out of Hell, as well as by the other* from it? *And if this be ſo much the greater kindneſs, they ought to think of it, and employ this treaſure for theſe purpoſes. And why may they not think of another treaſure of the light of the Sun that is more than enough for the uſe of the world, and to lay it up in ſtore for the benefit of the purblind and aged?* [Doth not this better become a *Socinian*, or an *Atheiſt*, than a grave Divine? and might he not have done well to have choſen another ſubject, for ſuch unſeemly levity, than the *infinite Merits* and *Satisfactions* of our *Lord*?]

§. 74. Qu. 14.

The following *Queſtions* to the 14th. are concerning the ſatisfactions of *Saints*; of which by and by. Review we next then the *Fourteenth*. Where, if ſatisfaction, by the ſufferings of our *Lord*, be tendred to *God's Juſtice* for what-

whatever punishment of penitent Sinners that are baptized, *we desire to know, when, and by whom the payment of these* sufferings or satisfactions of our *Lord*, is made to God? *If it was made* by *Christ* (the Person whose satisfactions make the Church's Treasure) *for that end, what have his Ministers to do to dispense that*, now in their conferring the Sacraments, *which God hath accepted long ago* from our Lord when he died, *for payment? But, if the payment be made now by the Ministers, in what way do they make it? do they take out so much ready cash of the Church's treasure, and pay it down upon the nail according to the proportion of every one's sin* that is baptized? *Or do they only tell God where such a treasure lies, and bid him go and satisfie himself for so much as they they then discharge of the* baptized person's *debt* for his sins? [*Disce sapere ad sobrietatem*].

§. 75. Q. 10. This we ask of our *Lord's*, Next, for the *Satisfactions* of the *Saints*; those of one being accepted for averting some temporal punishment from another; On which subject are this Author's *Questions*, from the 9th. to the 14th. Here suppose (which not seldome happens) an Holy Man, upon some great offending of God by some of near relation to himself, Prays, Fasts, wears Sackcloath, and useth other Penances, and Mortifications meerly on the other's behalf for preventing some temporal judgment that he fears hangs over his head: And God, accepting such humiliation of his, for a person so disposed as to be capable of it, averts this judgment, which, otherwise, he would have inflicted upon the other's Crimes; (a thing also, I suppose, this Author will grant not unoften done, or at least possible to be so). And, now, let us return to his 10th. Question, and demand of him: *If the satisfaction of Christ be so redundant*, as it is made, *how comes it not to be sufficient for so poor an end*, as this temporal punishment of this sinner is; *but that* the humiliations and penances of this holy man *must make up a share in this infinite treasure* of our Lord's sufferings? [But note here, upon this word *Must*; that none say, there is any necessity of the satisfactions of *Saints* to be added to our Lord's; or saith, that our Lord's are not *sufficient*, as our Author invidiously here proposeth the case.] *Is not this worse, than to light a Candle to help the Sun, to suppose Christ's satisfaction so infinite, as to be sufficient to redeem more worlds, and yet not enough to deliver from a temporal punishment without* the humiliation of this holy man? [*Not enough*, none saith so. All-sufficient Christ's satisfactions are; but yet God, to honour his Saints, and for other ends of his Wisdome, is pleased to do favours to others upon the penal works and humiliations, or also prayers, of his Saints in their behalf; but all these still accepted by God through his *Son's Satisfactions*.]

§. 76. Q. 11. To go on with the Eleventh. Here we repeat the same again. *How comes* this Holy Man to do such large Penances *with regard to God's Justice* and Wrath, *if the satisfaction of Christ were of so infinite a nature? And, if he practise such* mortifications and penances, *is he not sufficiently rewarded for them? If he be, how come these to help the other*, his Friend, *which he is abundantly recompensed for himself?* [Here I ask also; How come our *prayers* to procure from God some benefit to others, when, for the Charity of them, we our selves likewise are rewarded by him; a thing not doubted of? The same pious work or suffering may obtain a manifold recompence, and that as to several persons, by way

of *Impetration* from God's bounty and mercy, which enlargeth itſelf without bounds, how far it pleaſeth. But it is granted, that, when we ſpeak of a ſtrict *compenſation* or ſatisfaction made to God's Juſtice, thus no work or ſuffering of ours, that is equivalently ſatisfactory only for *another's debt* (ſuppoſe, of temporal puniſhment), can be alſo of *our own*: for, none can ſo diſcharge to God's Juſtice two debts with that ſum, which is due for one of them only]. *See* Bellarm. De Indulg. l. 1. c. 2. §. 2. Propoſitio.

In the Twelfth, We ask: *If the ſatisfaction of Chriſt doth only obtain Grace for this* Holy man to do penance himſelf, for averting *the temporal puniſhment of his own ſin*, [But, who ſaith thus?] *how can the application*, or acceptation of this Holy Man's penances *free another from the temporal puniſhment of his ſin*, without his doing any penance? *Or have his penances being joined with Chriſt's ſatisfactions greater power with God for this other perſon, than the ſatisfactions of Chriſt have for himſelf?* [Whatever the Author's meaning is in this Queſtion, which perhaps I do not rightly comprehend, *Chriſt's* ſatisfactions alone are affirmed, both for common Penitents, and Saints, all-ſufficient, and not only do obtain *grace* for Saints, to ſatisfie, themſelves, for a temporal puniſhment; but alſo, when applied by an *Indulgence*, do procure a remiſſion of ſuch temporal puniſhment to them, without their own *Penances* or *Satisfactions*]. §. 77. Qu. 12.

We continue, in the Thirteenth, the ſame demand: *Why the ſatisfaction of Chriſt may not ſerve* [But, who are they, that ſay, it may not? See before §. 47.]. *without* this Holy Man's penances *to remit only the* other perſon's *temporal puniſhment for his ſin, when the ſatisfaction of Chriſt was ſufficient alone to remit both eternal and temporal to* that perſon *in the Sacrament of Baptiſme? Or was the force of it ſpent then, that it needs a freſh ſupply afterwards* from this Holy Man's penances? *But if then it could be applied to a higher end, without any other help, why not where it is to have far leſs efficacy?* §. 78. Qu. 13.

We have now paſſed through all his *Queſtions* concerning the *Church's Treaſure*; many of them, as they ſeem to me, very irreverent, and impertinent; of which (as I ſaid) he may accept of that Anſwer in his application of them to *Indulgences*, which he gives us in our's to the *Sacrament*. The laſt *Queſtion* yet remains.

Viz: *How came this treaſure of the Church*, i. e. the *ſuperfluities*, as he calls them, of *Chriſt's ſatisfactions* for the temporal puniſhment of ſin, which are applied in *Indulgences, into the Pope's keeping; and who gave him the Keys of them? when every Prieſt is truſted, in the Sacrament of Penance, with the treaſure of Chriſt's neceſſary ſatisfaction for the remitting of the eternal puniſhment?* R. After I have firſt told him (for, the language is uſed by him here) that I know no *Roman* Divine that ſtiles *Chriſt's* ſatisfactions for the remitting of Sin, and the eternal puniſhment, *neceſſary*, and of the temporal, *ſuperfluous*: I anſwer; That in the doubt, what perſons have the lawful *power* of *conceding Indulgences*, it is ſufficient that *Proteſtants* then be ſatisfied, when they are firſt agreed to admit them. Mean-while, what needs our Author trouble himſelf, or us, with ſuch a *Queſtion*? The *Pope*, ſurely, hath as much power §. 79. Qu. 14.

of, and right to keep, the Keys, as any. Of thoſe *Indulgences*, then, which he concedes, none needs diſpute the validity: But, not to leave this unſpoken to. I ſay 1ſt. That, as not the *Conceſſion* of *Indulgences*, ſo neither the *Exerciſe* of the power of *Abſolution*, (this alſo being an Act of *Jurisdiction* and Judicature) i. e. neither the application of Chriſt's Merits and Satisfactions, for the eternal, nor for the temporal, puniſhment of Sin, doth belong to the Inferior *Clergy*, but dependently, from the *Biſhops*, and *Governors* of the *Church*; which Commiſſion they receive alſo with a reſervation of ſeveral Caſes, wherein they may not *abſolve*. Next; for Church-Governors: Not only the *Pope*, but other Biſhops *de facto* have conceded Indulgences in ancient times, and do ſtill. But, whether the conceding of them doth belong to all Biſhops *Jure Divino*, or only to the ſupreme Governor, the *Pope*, is diſputed among the *Schoolmen*. The Council of *Trent*, (though there they were much diſputed), hath determined nothing about the Limits of ſuch Epiſcopal Juriſdidictions; but left them to the former current Eccleſiaſtical Cuſtoms and Practices; Several limitations and reſtraints of them have been made by the ſupreme *Biſhop* of the Church the Succeſſor of St. *Peter* (to whom in the firſt place our Lord committed the Keys [*Tibi dabo claves*] not only with a Precedency to, but Power and Authority over, the reſt): and have been made to very good ends, that things might be done with better *order*, and diſcuſſion, and with leſs confuſion, and relaxation of *Diſcipline*, as it is alſo particularly in this *granting* of *Indulgences*; and, ſo long as the *Biſhops* acquieſce therein, ſuch queſtions, as this, ſeem rather moved to the diſturbance of the Church's peace, than any edification in the Chriſtian Faith. And ſo I leave it. The *Roman School-Divines*, to this and ſeveral other of his Queſtions, have not been ſilent; nor wanted his Predeceſſors the wit to ask them before him. If he looks ſo much into their Books, as he pretends, why takes he no notice of their Anſwers? Is it not, becauſe he finds ſo much Reaſon in them, as he is loth to divulge to his party, unleſs he could do it with greater ſatisfaction?

§. 80. This, to his *Queſtions*. But, now, after all theſe *Invectives* againſt the *Roman Indulgences*, *i. e.* againſt the remitting of ſome Penances, and this not *gratis*; but, for ſome other Pious Works done in lieu thereof [perhaps ſo many times Viſiting a *Church*, and therein for ſome time *offering* up his *Devotions*, *Faſting* on certain days, giving ſo much *Alms*, and the like]; and for a *Cauſe*, that, in advancing ſome publick, or private, good, bears ſome proportion to that which is remitted, or alſo far exceeds it; as warring againſt Infidels oppreſſing the Church, Converſion of Hereticks, building of Churches, Hoſpitals, *&c:* And, again, For the remiſſion of which Penances the Perſon is required firſt to examine the quality of his ſins, and to excite a *Contrition* ſutable thereto, to repair to the *Sacrament* of *Penance*, *Confeſſion*, and *Abſolution*, and alſo to perform ſuch *penances* as may be thought ſalutary and medicinal to the conquering his luſts, and preventing the like miſcarriages for the time to come, and all this to be done by him to render himſelf capable of the benefit of an *Indulgence*: I ſay, after all this inveighing againſt ſuch a practice of the *Roman* Church, (wherein, as uſually in all other

Points

Points conteſted, ſhe only ſtands upon her *guard*, and defence of Cuſtoms deſcending to her from *Ancient* Times; and the Accuſers, and Invaders, are the other Party); I ask: with what greater ſeverity do the *Proteſtant* Miniſters treat a Perſon, that, after the loſing his Baptiſmal Grace, labours under mortal ſin? What Penances, what better thing, than thoſe *Roman pious Works*, which they deride, do they impoſe? They, indeed, as *Catholicks* alſo, exhort ſuch a perſon *to repentance* of his ſin, and *amendment* of his life; and tell him, as *Catholicks* alſo do, that theſe are neceſſary; but then the ſureſt way to acquiring a true *repentance*, and the chiefeſt means of working in him a *reformation* of life, *i.e.* ſolitude, penance, mortifications, abſtinences, *&c*, they preſs not to him; and of the *neceſſity* alſo of the *Church's Keys* for remiſſion of ſuch *Mortal* ſin committed after Baptiſm they do not inform him.

They tell him, that he needs fear no further reckonings for his ſin, as to any puniſhment or ſufferings for it, if once repented of; that *ſin, and all its puniſhments* are wiped off at once: [for, ſaith our Author, * *how can that fault be ſaid to be remitted, which is yet puniſhed?*] and therefore that our doing any *penance*, for avoiding ſuch puniſhment, is needleſs. The *Indulgences* in the *Catholick* Church, only *ſometimes* uſed for remitting ſuch penances, (yet this not without commutation) are cried out of ‖, *as excuſing them from doing the beſt parts of their Religion*; Yet, among *Proteſtants*, ſuch penances are remitted *always*, in their being never at all impoſed; and yet their piety and Religion thrives well enough without them; and they are neither required as the *beſt*, nor as *any*, part of it. They cry out of the lightening, ſometimes, of men's burdens in the Church of *Rome* by *Indulgences*; but themſelves will not touch thoſe lighter burdens (mentioned before), that are laid on them for gaining theſe *Indulgences*, with one of their fingers. Nothing is done *right* in the Church of *Rome*; whilſt among them nothing is done *at all*; and *therefore*, in the other, is nothing done *right*.

* p. 519. Queſt. 2.

‖ Rom. Idol. p. 526.

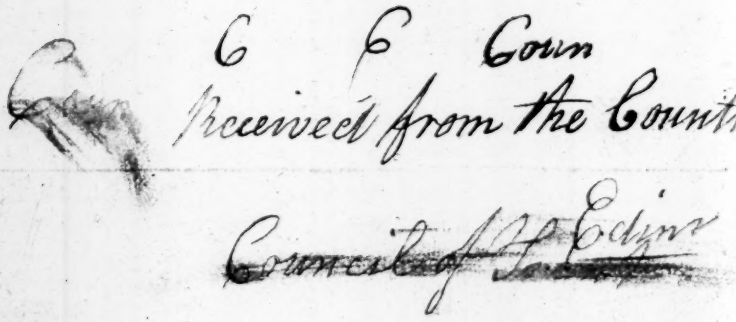
To Conclude theſe diſcourſes; Let all pious Chriſtians in general beware of ſuch a deſtructive and *Negative Way* of *Religion*, as to ſo great a part of the Church's Practicals: Which thus endeavours to pull down all that ſtands before it, but itſelf builds nothing; and, under pretence of reforming Religion, and Devotions, only defaceth them; and ſo leaves the ruines thereof to be trampled upon by Atheiſts. Here are (ſpeaking of the *moſt* part, and thoſe that ſtand at a *further diſtance* from the *Roman* Church) no *Mental* prayer; no *Purgation*, or *Mortification*, in order thereto; no *Abſtraction* of *life*, no *Contemplation*, no ſtate of *Perfection*, no *Aſpirations*, no *Active* or *Paſſive Unions*, talked of. No *Evangelical Counſels*; but thoſe, ſo called, held *precepts* to ſome particular perſons, of which none finds himſelf to be one; no recommending of *ſolitude*; of *ſingle life*; of quitting the poſſeſſion and cares of Riches, ---*Ut ſoliciti ſint quæ ſunt Domini, quo modo placeant Deo* 1 Cor. 7. 32. --- and *ut facultatem præbeat ſine impedimento Dominum obſecrandi*; No *Sacerdotal Confeſſion*; and ſo no *Caſuiſts* to ſatisfie ſcruples; and ſo no liability of ſuch to be miſconſtrued in ſtating ſuch points; as the *Roman Caſuiſts* are moſt ſhamefully by *Proteſtants* citing their words, and defalking Circumſtances, which continually alter the *ſtate* of the *Queſtion*; No *Penances*, or *Satisfactions* to appeaſe God's

§. 81.

wrath for their ſins, thoſe of *Chriſt* being ſufficient; and, ſo, no need of *Indulgences*; No *Sacrifice* of the *Altar*: No *Corporal Preſence* of our *Lord's Body* there; and ſo no ſolemn Ceremonies attending it; No *Adoration* there, and ſo no queſtioning of them for *Idolatry*: No *Sacrament* of *Penance* for deliverance from *Mortal* ſin, and ſo no *Grace* expected from the *Opus operatum* of it; When people are ſick, no care of *confeſſing* them; or of not letting them depart
Jam. 5, 15. hence without their *Viaticum*; and without *Extream Unction in the name of the Lord*. No recommending themſelves to the *Prayers* of *Saints* to help them with their *Interceſſions* to God: No *Purgatory* or preſent *Middle State* of any faithful Souls, however departed hence with imperfect reformation of life; but all Chriſtians ſent immediately to *Hell*, that do not go immediately to *Heaven*, and to the *Beatifical Viſion* of *God*; and ſo no *Prayers*, no *Oblations*, no *All-Souls-days*, no Anniverſaries, for benefiting of ſuch *Souls*; No *ſaving ſo*
1 Cor. 3. 15. *as by fire*; No ſufferings to be endured hereafter, if the *moſt extream* be once eſcaped; and whatever ſoul departing hence is not worthy of the *loweſt* miſery, *inſtantly* aſcends into the *higheſt* Bliſs: And there too, no *Degrees* of *Glory*; but in *Chriſt* all equal. But then, if it be conſidered, how few of thoſe, who ſeem to dy penitent, are well prepared (by reaſon of their late repentance and imperfect reformation of manners) to enter *immediately* to the fruition of *God's preſence*, and poſſeſſion of *eternal joys*, and how much many *Proteſtants* diſparage a death-bed Repentance, whilſt thus they ſend no Souls to *Purgatory*, they ſend the more to *Hell*: In extreams they are the one way, or the other; whilſt the *Church*, guided by *Scripture*, expounded by *Tradition*, goes in a middle way, rather inclined to *mercy*, than *rigour*. Again, No *Vows*; no *macerations* of the Body; no *Vigils*; no obſerving *Faſts*; hardly any *Feſtivals*, much leſs their *Octaves*. But every one left to pray, to repent, after his own way; faſt, when he pleaſeth; do good works out of *gratitude* to him, who hath *done* and *ſuffered* for him all that God requires; to believe firmly and without wavering the remiſſion of all his ſins, how hainous ſoever, and ſo to magnifie the more God's Mercy, and Chriſt's Merits; to read the *Scriptures* without asking the *Eunuch's* Queſtion, *Quomodo poſſum intelligere, niſi quis oſtenderit mihi*, &c? and not to doubt but that God will illuminate him in the underſtanding of them as much as is neceſſary, whenas he ſtops his ears to the inſtructions of thoſe Miſſioners ſent by our Lord to teach him in them; No ſuch *numerous* Catalogue of the *Articles* of their *Faith*, or Determinations of former obliging *Councils*, nor yoke of Aſſent or Belief impoſed; but boaſting of their indulging to all men liberty of opinion in thoſe things, where the former Church, they ſay, hath uſed Tyranny. No ſure *Tradition*, ſave only that of the *Scriptures*, (for this alone ſerves their turn); no *Church-Infallibility*; and I had almoſt ſaid, no *Church-Authority*. A fine contrived way of Religion for invading others, and no need of defending it ſelf: For, on *Affirmers* lies the *Proof*.

All theſe, *Church-Practices* before *Luther's* appearance, are thrown off by many, (for I cannot ſay it of all; Thoſe among them, I hope will conſider, whom theſe things concern); Nor have they any reverence to their gray hairs, or their great Antiquity: But, for their defence againſt this (not to be denied),

denied), they bring in *Antichriſt* to father them; bring him not into the *world* only, in ſuch early days, but into the *Church*; and, in the *Church*, place him alſo in the chiefeſt *Chair* thereof, in the latter end of the *Fourth* Age, or beginning of the *Fifth*: (for, many of theſe Cuſtoms, rejected by them, are then found in the Church); and there he hath ſate ever ſince, and given laws to Chriſtianity (if we will believe them) for a *thouſand* years, till the *Reformation* appeared, notwithſtanding our *Lord's* Promiſe to the Church of *Portæ inferi non prævalebunt*. And, ſince this his coming, all theſe things are found *Superſtition*, *Wil-worſhip*, *Mandata Hominum*, with theſe *Reformers*: and, upon the ſame account, many other Sects, *Sub*-reformers of the *Reformed*, are hard at work to pull down the remainder of Church-*Government*, *Ceremonies*, *Diſcipline*, which theſe firſt Demoliſhers have yet left ſtanding. And having, thus, diſmiſſed and rid their hands of all theſe former *Church-Cuſtoms*, they have now the leiſure to make ſport with them too, and call them to an account. And, for fitting the *Church's* Tenents and Practices the better for their drollery, they miſ-relate, and miſ-repreſent them ſo far, as that they can manifeſt them unreaſonable and ridiculous; and the extravagancy of any *Caſuiſt* or *Schoolman* is applied, and imputed, to the Church; whilſt the *Proteſtant* Reader, though otherwiſe never ſo prudent and knowing, yet unſtudied and unexperienced in theſe things, believes their relation as a truth; and the Learned, amongſt *Catholicks*, are aſtoniſhed to ſee the *Church's* Doctrine ſo diſguiſed and falſified. *Tu autem exaltare, Domine, in virtute tuâ*; and, as there want not many to invade thy Truth, ſo raiſe up always thoſe that may defend it with the ſtrength, not which they have of themſelves (that is, none), but which they receive from Thee; who uſeſt to confound the *wiſe* of this world with things *weak*, and deſpiſed, *that no fleſh may glory in thy ſight*. And, as for the Enemies of thy *Church* and Truth, whoever they be, *Imple facies eorum ignominiâ, Domine, ut quærant Nomen tuum*.



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